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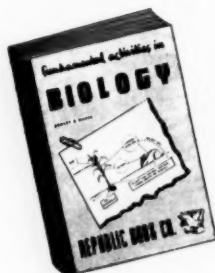
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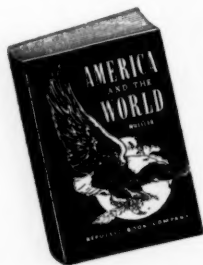
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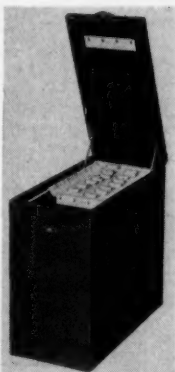
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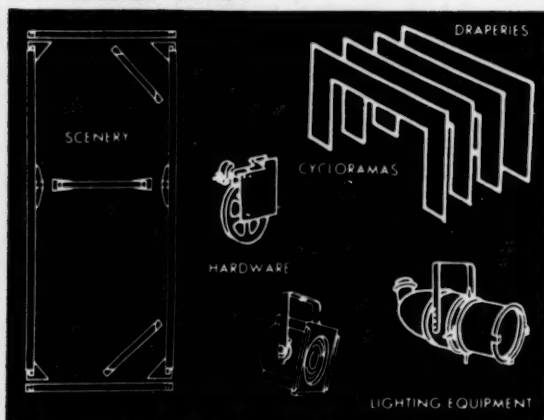


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KNOW YOU WHAT IT IS TO BE A CHILD?

By Sister Mary Nona, O.P.*

IMAGINATION

THE POWER OF IMAGINATION, the "eye of the intellect," as Joubert calls it,¹ is the visionary muse of the scientist and artist, the poet and craftsman, the teacher and the child, and of all men. It is, in fact, one of the ordinary human means—if anything can be called ordinary—of arriving at ideas. So close is its relation to thinking that philosophers have called imagination "thoughts in the making." Over the centuries they have tried to determine how it could be distinguished from the senses on the one hand, and the intellect on the other. Many have seen the imagination as a kind of bridge, internal and mobile, by which images drawn from sensory experience are brought into the service of reason.

Every child travels frequently and with delight over the bridge of imagination to revel in the worlds of adventure. More frequently he uses it as a well-traveled path to learning; a means of knowing the real world of ideas and of things. "The work of the child's intellect, endeavoring to grasp the external world, is accomplished under the vital and perfectly normal rule of imagination."² Realizing this, the teacher uses examples and illustrations which will bring the pupil by way of imaginative situations to the sure ground of understanding. Only by these can he—or we ourselves—see into the meaning of abstract ideas. Christ, who knew what was in man, introduced sublime truths by recourse to the imagination of His listeners. The Gospels are filled with similes and parables: the carefree lilies, the powerful mustard seed, the mother hen concerned about her chickens, the gift of stone for bread, the living water, the Good Samaritan. Every story told by Our Lord was an invitation to learn

* Sister Mary Nona, O.P., Ph.D., is president of Edgewood College of the Sacred Heart, Madison, Wisconsin. This article is the second of two selections this review is publishing from the writer's forthcoming book on the philosophy of the Catholic school curriculum. It is from the book's section on "The Nature of the Child." The first selection was published in our April issue.

¹ Joseph Joubert, *Pensees et Lettres* (Paris: Edition Bernard Grasset, 1954), p. 62.

² Jacques Maritain, *Education at the Crossroads* (New Haven: Yale University Press, 1943), p. 60.

of God by the power of imagining which He had given to the men and women gathered about Him. As Father Cronin reminds teachers of religion,

To begin a lesson by telling one or other of these stories [from the Gospels] is to secure that the imagination of the children is filled with a more or less correct mental concept of the abstract idea in question, and, what is equally important, that the same mental picture is in all their minds. Everything that is subsequently said by the teacher on the subject of the lesson ought now to be perfectly intelligible to the children.

The Parables of Our Lord are excellent examples of how new or difficult ideas can be taught by the Story Method. Our Lord never began an instruction with a definition. When someone asked Him for a definition, "Who is my neighbour?" He answered with a story, and the story was so well told that no formal definition was necessary.³

Not only definition and clarity but all of learning relies on the imagination of teacher and pupil as an unfailing resource. The child's imagination is his first means of connecting the little knowledge gained from first-hand experience with the limitless areas of knowledge which he must enter vicariously.

Thoughts in the making

To see, hear, and touch is to take first steps to thinking. Imagination helps the child to take the next step in many ways, among them the following:

To see scenes from literature and Sacred Scripture, persons and places in geography, dimensions in arithmetic.

Children more than adults have a great need to see. We must therefore neglect nothing that can aid their imagination.⁴

To understand by means of examples those ideas about God and man which are found in religion, literature, history, and other studies.

³Kevin Cronin, C.M., *Teaching the Religion Lesson* (London: Paternoster Publications, 1952), p. 48.

⁴Vincent Yzermanns (ed.), *Pius XII and Catholic Education* (St. Meinrad, Indiana: Grail Publications, 1957), p. 169.

When we wish to help someone understand something, we lay examples before him, from which he can form phantasms for the purpose of understanding.⁵

To remember facts and ideas by recalling the example with which they were first comprehended.

When a man wishes to remember a thing, he should take some suitable yet somewhat unusual illustration of it, since the unusual strikes us more, and so makes a greater and stronger impression on the mind; and this explains why we remember better what we saw when we were children.⁶

To experiment by using imagination to estimate, measure, compare, and try many possibilities for doing a thing.

The imagination has made more discoveries than the eyes.⁷

To create new forms with words, sounds, materials, movement.

Imagination is . . . a storehouse of forms received through the senses.⁸

In its creative function, beloved of Ruskin, imagination becomes the child's faithful servant. With it he combines known facts to form new ideas. He relates new knowledge to former experience and deepens understanding. With it he becomes a maker. Given any material at all—a sheet of paper, some mud, a sidewalk surface, a box large or small, mother's clothes, a piece of chalk, two sticks of wood—his imagination leads the way while hands quickly follow (or the order may be reversed) to make something. A snatch of song, a newly discovered rhythmic beat or facial gesture may open the door to the child's world of make believe.

But imagination need not be so much an escape from reality as an extension of it. This was one of Chesterton's repeated convictions, a principle with which he could blend profound thought, humor, and fantasy into a harmonious whole. Believing that imagination never departs entirely from the real, he was a "maker of fantasy

⁵ St. Thomas Aquinas, *Summa Theologica*, I, 84, 7.

⁶ *Ibid.*, II-II, 49, 4, 2.

⁷ Joubert, p. 62.

⁸ Aquinas, I, 78, 4.

which both hid and revealed truth."⁹ Whether hidden or revealed, truth is both the resource and limitation for the fanciful. The teacher who understands this will avoid taking one of two extreme positions: either negating and repressing the child's imagination altogether, or failing to acquaint him with its limitations.

Handmaid of reason

The fruitful use of imagination, even in the creative arts, depends upon subjecting it to higher powers for higher purposes. For these purposes man controls such resources of nature as water, steam, gas, atomic energy. Even more, the resources of his own nature are enhanced and strengthened by reasonable control. Among the child's means of keeping imagination within the bounds of reason are the following:

Clear distinction between the unreal and the real.—A part of growing up is the gradual realization of what is true and what is not. The child needs help to distinguish between fact and fancy without destroying his providential capacity for the latter. Some adults may judge a child's creation in language or art to be false, rather than an extension or symbol of the truth. An example of the latter is the ever-present sun, full of benignity and joy, which appears on the drawing made by a six-year-old even when the picture shows a heavy rain falling. To the child the solar symbol of joy, used universally by six-year-olds, is more significant and true than a merely literal picture of weather conditions. Gradually, and in accord with the God-given timing for his growth, he learns to distinguish between the real and unreal, but also to use imagination to penetrate and to envision the truth.

Concern for relevance.—Imaginative expression must have in it some kernel of relevance and reasonableness. Even nonsense, of which "a little now and then is relished by the wisest men" must possess this quality. The child knows this. He will be the first to question empty silliness and to recognize the logic of a fanciful tale or nonsense rhyme.

Habits of judgment.—One of the regular functions of the intellectual habits, according to St. Thomas, is to pass judgment upon fantasies presented to the mind. The habits of art and prudence, of knowledge, understanding, and wisdom,

⁹ Maisie Ward, "Introduction," in G. K. Chesterton, *Coloured Lands* (New York: Sheed & Ward, 1938), p. 16.

render man ready to judge aright of those things that are pictured by his imagination. Hence when man ceases to make use of his intellectual habits, strange fancies, sometimes in opposition to them, arise in his imagination; so that unless these fancies be, as it were, cut off or kept back by frequent use of his intellectual habits, man becomes less fit to judge aright.¹⁰

Vigilance.—Reason and will together must be alert to keep their rightful pre-eminence over such habits as daydreaming. Reverie, like its counterpart during sleeping hours, can insulate the person from reality. A little wakeful dreaming is natural, but habitual daydreaming can deter personal development or contribute in some cases to a psychotic condition. Here a natural function of the imagination by which it keeps the mind in touch with reality is put into reverse. It is the concern of reason that this shall not happen.

One section of the *Summa Theologica* which deals with the imagination opens with the observation that "nature does not fail in necessary things."¹¹ The power of imagining is one of those necessary things which the child should learn to use within the whole context of his human living, for "the universe of the child is the universe of the imagination."¹² If this power is not developed and directed to good use as a natural part of his schooling, the pupil will certainly use it out of context, with little or no relation to his learning or formation of character.

MEMORY

It is hard to realize how profoundly human life would change if memory were not among the powers of man. Memory power in animals is sensory, limited to particulars and to a way of doing things according to instinct or some training. But in human beings, beginning in early childhood, the limits of memory power are beyond discernment. Psychologists have nevertheless made many useful studies of retention, recall, and recognition. These are three functions of the memory, by which it achieves "the conservation of past experience and its later utilization as occasion may arise."¹³ Prosaic

¹⁰ *Summa Theologica*, I-II, 53, 3.

¹¹ *Ibid.*, I, 78, 4.

¹² Maritain, p. 60.

¹³ Thomas Verner Moore, *Cognitive Psychology* (New York: J. B. Lippincott, 1939), p. 405.

as this process may appear, it remains a matter of wonder, as St. Augustine realized:

Great is the power of memory, exceeding great, my God—an inner chamber large and boundless! Who has plumbed the depths thereof? Yet it is a power of mine, and appertains to my nature . . . men go forth to wonder at the heights of the mountains, the huge waves of the sea, the broad flow of rivers, the extent of the oceans and the course of the stars—and omit to wonder at themselves.¹⁴

Children can learn to fill this inner chamber, large and boundless, with things beautiful and useful for a lifetime.

Remembering and learning

The effective use of memory in school will depend upon the wisdom of the teacher in making two decisions. First, he must determine what is worthy to be remembered, and teach with this in mind; in other words, put remembering in line with his purposes for the child. Second, he must decide which kind of memory is needed for the task at hand. Every lesson is planned for remembering. If not, time is wasted. But time and energy are also wasted if the kinds of memory are not distinguished and put to use in accord with the purpose of the lesson. Certain facts, numbers, formulas, dates, names, rules of spelling, and, more importantly, how to spell a word, as well as rules of grammar must be memorized. Ideas and their significance in literature, religion, history, geography, should be remembered rationally, logically, as to their essential meaning. A given lesson in science or almost any subject may call for a combination of the ways that the mind remembers. The important thing is that the teacher plan for their use with discretion, and proceed to teach accordingly.

There is one sure way of helping the child to remember what is taught, and that is to make it significant; to lead the mind with patience and directness from the outward sign, whether it be a word, sound, movement, or illustration, to the inner meaning, the heart of the matter. This may not be done in one or two lessons, but in some cases will take many. At any rate, the process of making

¹⁴ *Confessions*, 10, 8. In Chapters 8 through 25, St. Augustine develops this theme of wonderment at man's power of memory.

significant for the sake of remembering may be summed up in a number of helpful rules:

Focus attention.—Every first step to knowledge and remembering is in the senses. One or more of these always leads the way for the whole person to move in upon the task. The mystery of human-ness is such that a chalked word, a diagram or map, can enlist the mind's action and clarify meaning at the same time. The concrete, touchable thing is at once a sign and the focus of attention. And the true art of memory, according to Samuel Johnson, is the art of attention.

Explain.—Every focus is surrounded by its related field. This is as true in learning as it is in magnetism and photography or ordinary vision. Having brought the child's mind into focus, the teacher and pupil together have then to build up the field of related ideas by definition and description, by illustration and example, by comparison and contrast. From the time of Aristotle, at least, men have known that memory is helped by comparing one object or idea with others that are like, unlike, and near-like. Whatever method is used, the field is filled in for the sake of understanding and remembering. Not to do this leaves a vacuum for learning of another kind that will defeat the purpose of the lesson.

Analyze.—There are times when scrutiny best serves remembering. The teacher draws attention to word roots and compounds, to phrases in music, to rhythm and rhyme in poetry (although rhythm is not for analysis so much as for discovery and participation); to related events in history, and locations on the globe. He makes constant use of outlining on the board to show the parts in a whole and all their interrelationships.

Synthesize.—If outlining is a means of analysis, it is also a means of building up particulars into a unified whole. To make each part memorable by showing the woods in which the trees stand is the teacher's responsibility and privilege. It is he who places a Roman emperor or American president in an historical sequence of happenings, shows Roualt in relation to contemporary French painters, introduces a scientific term like "electron" by recalling other related ones. He gives dimensions and depth to a particular bit of knowledge, with consequent help to remembering.

Restate.—When a young child learns something new and is intrigued by it he cries, "Do it again!" There is nothing so grave as his absorption in the action, the story, the demonstration, repeated on request. By law of his nature, repetition is needed to draw all

meaning possible from the occasion. The old Roman maxim is still true: repetition is the mother of studies.

Here is a clue for the teacher to repeat ideas or processes, a new step in arithmetic for example, to bring out meaning and fill in gaps. It is especially important, after using illustrations or asking for examples, to go back to the original central idea lest it be forgotten and the illustration alone remembered. What counts, however, is a fresh approach to the idea. Thoughtless repetition can be a form of intellectual nagging, which tires everyone and helps no one.

Make the pupil responsible.—Self-activity is as essential to remembering as it is to any kind of learning. The child cannot be excused from the discipline of memory work: practice, repetition, reciting, writing down, and above all, the conscious effort that these entail. Once meaning is understood the skill of the teacher gives way to the effort of the pupil, whose determination to remember is a paramount factor. "Without the will to remember, relatively few impressions are stored in the mind."¹⁵ And what moves the will? An assignment, a test, or other incentive; yes, but more effectively and more lasting, the facts and ideas themselves which, if presented in the right way, will be that *good* which the mind has recognized and the will has chosen to remember.

Review.—To review is, literally, to have the opportunity of looking again. To revise means the same. In trying to remember something we say naturally, "Let me see it again." This is what the teacher does for memory by providing for review. He and the class together reap from earlier sowing, make connections along the way, clarify what may have been only half-understood before. Thus they revise as they review, and fix essentials in mind. Good instruction is completed by good review.

Space.—Both presentation and review of lessons should be spaced to allow for assimilation. The brain, like the eye, can concentrate too long on doing something and begin to blur and see nothing. Fatigue, attacking both body and brain, quickly affects the memory of the child. This is a truism which is not always remembered as the teacher turns to "one more point" in what seems to the pupil an endless series of points of diminishing value. In remembering, as in other human activities, a change is as good as a rest.

Test.—The expectation of frequent and regular testing (surprise

¹⁵ Moore, p. 525.

tests are ineffective for this purpose) is an excellent means of helping the memory. Tests devised by the one who has taught the material give practice in recall, help to review, and let both teacher and pupil know what has been remembered. But testing must be consistent. It must fit the purpose, have the same emphasis as that of the lesson, and give consideration to the varying abilities of children. It must be used not only to discover inadequacies, but to lead the way to their remedy.

Memory's associates

The danger in studying memory in isolation is that one will forget the other powers with which it is associated. Take emotions, for example. Freud demonstrated that memory often fails when its object is something distasteful to us. On the other hand, it is easy to recall pleasant happenings and circumstances. A teacher, without subscribing to the notion that every lesson must be comforting or gleeful, can at least try to prevent the class or individuals from experiencing tension and upsets that are unnecessary and fruitless for learning.

Too much emphasis on memory can harm the development of reflective thinking. Many have written on this matter. Newman describes with quiet humor the men who have cluttered the memory with facts, and in whom "Reason acts almost as feebly and as impotently as in the madman; once fairly started on any subject whatever, they have no power of self-control." His conclusion is that "it is no great gain to the intellect to have enlarged the memory at the expense of faculties which are indisputably higher."¹⁶ Dr. Shields is of the same mind with regard to the child. "Those who bend the plastic years of the child to the burden of memory loads of encyclopedic knowledge, sin in this way against the child's intellectual nature."¹⁷ He enlarges upon this point with reference to modern times:

Man's memory was a valuable storehouse in the days when books were scarce and difficult of access and in the still earlier times when oral tradition was the only available means of passing on the wisdom of the ages. Today the memory is valued as a means of holding truth in the mind

¹⁶ John Henry Newman, *Idea of A University* (New York: Longmans, Green and Company, 1947), p. 125.

¹⁷ Thomas Edward Shields, *Philosophy of Education* (Washington, D. C.: Catholic Education Press, 1917), p. 202.

during the brief period necessary for its assimilation. The excellence of the teacher's work . . . is no longer the amount of knowledge which the student has committed to memory but the development of the student's powers and faculties and his mastery of the art of study and of the utilization of knowledge.¹⁸

It can be objected, however, that in the time of Dr. Shields, the first decades of the twentieth century, memory-burdening was more common than now. The pendulum has swung in the opposite direction, so that one might hope for an adjustment closer to the center. Mark Van Doren takes this point of view.

Elementary education can do nothing better for a child than store his memory with things deserving to be there. He will be grateful for them when he grows up, even if he kicks now. They should be good things; indeed, they should be the best things, and all children should possess them. . . .

* * *

Memory is the mother of imagination, reason, and skill. "We estimate a man by how much he remembers," says Emerson. We like signs of richness in an individual, and most of all we like a great memory. Memory performs the impossible for man; holds together past and present, gives continuity and dignity to human life. This is the companion, this the tutor, the poet, the library, with which you travel. Any piece of knowledge I acquire today has a value at this moment exactly proportioned to my skill to deal with it. Tomorrow, when I know more, I recall that piece of knowledge and use it better. . . .

* * *

There should be no school in which the young mind fails to receive, like seeds destined to germinate in later years, a full sowing of sentences great men have spoken—poems or parts of poems, and passages of prose—along with formulas in mathematics, chemistry, and physics and the patterns of certain instruments without which science is helpless. . . . So likewise with those items of memory which are more important still: early images of noble men—Socrates, for a single example. There is no later substitute for these.¹⁹

It can be presumed that men of reflection would not divorce

¹⁸ *Ibid.*, p. 243.

¹⁹ Mark Van Doren, *Liberal Education* (New York: Henry Holt & Co., 1943), pp. 94 ff.

memory, at any level of human life, from understanding. They would undoubtedly agree that "If you want to remember, try to understand. Impressing things upon one's mind without understanding is a form of self-torture rarely to be practiced."²⁰ In the classroom it should be rarer still or not indulged in at all. The mind seeks meaning; witness the endless questioning of childhood. And it is the mind that remembers, bringing into a single unity the senses, imagination, memory, and emotions. As the old saying goes, memory is "she that looks with the mind."

Mr. Van Doren and others who advocate a return to storing the treasure houses of memory would without doubt be selective about these treasures. The formulas of chemistry—if they can be safely memorized for the future in our world of rapidly changing formulas—are not for six-year-olds. Nor is Shakespeare, who illuminates the experience of maturity with the insight of the poet, for most high school freshmen. There must also be choices of material according to its suitability for memorization or logical memory, the latter grasping the chief ideas and putting them in order for later recall. Future learning can be built on either kind of memory, for as the Oriental proverb tells us, "the remembrance of the past is the teacher of the future."

EMOTIONS

The role of the emotions in learning has been studied by psychologists and recognized in varying degrees by teachers. Although there are times when a teacher is tempted to wish that they could be left outside the school, he also knows that there would be little or no achievement without that mobility, motive power, mobilization of energy, to say nothing of the zest and joy of living which the term emotion rightly suggests. Emotion is a form of affective reaction²¹ to something that is known. According to Mounier, emotions are the measure of sensitivity of the person to disturbance, from within or without.²² And these are essential elements in education: reaction, affectivity, sensitivity, as the person responds to reality and truth.

Current studies and popular discussion, together with the use of Freudian psychoanalysis and the existence of grave psychological

²⁰ Peter Dempsey, O.F.M. Cap., *Psychology for Everyone* (Westminster, Md., The Newman Press, 1953), p. 37.

²¹ Dempsey, p. 52.

²² Emmanuel Mounier, *The Character of Man* (New York: Harper and Brothers, 1956), p. 27.

problems of our day, have focused attention on certain emotions in particular. Fear, anxiety, frustration, are talked of everywhere. Joy, hope, daring, receive less attention. Yet all the emotions spoken of today are related to those recognized for thousands of years after their classification by Aristotle. His classification, presented again by St. Thomas Aquinas in his study of man,²³ is as follows:

The mild emotions (concupiscible appetites) are six:

love and *hatred*, by which one recognizes a good or evil as such,
desire and *aversion*, by which one turns toward or away from
the above,
joy and *sorrow*, when one possesses or is deprived of the good.

The stirred-up emotions (irascible appetites) are five:

hope and *despair*, aroused by the difficulty of obtaining some
good,
daring, *fear*, and *anger*, aroused by the difficulty of overcoming
some evil.

Common to all of the emotions is the presence of some value toward which the person moves either positively with love, desire, hope, or delight; or negatively, with hatred, aversion, despair, anger, or sorrow. Also common to all are the recognition of the object as good or evil, a movement of the appetite, and some bodily reaction. The last-named reveals how emotions are common to man and animal, and how they demonstrate the mystery of interplay between mind and body, spirit and matter in man.

Emotions display the harmonious inner movement of the many factors which make up a single act: one or more of the senses which connect a person to some outer reality and bring the object to his attention; the memory which associates it with past pleasure or distress; the imagination which brings other possibilities to the fore; the dominant powers of intellect and will which sit in judgment on the emotional reaction, and act by moving with it or against it.

Relations to learning

When seen in association with all the other human powers—and they can never be seen correctly otherwise—the emotions present a challenge to the teacher that cannot be underestimated: what is

²³ Aquinas, I-II, 22 through 48.

their relation to learning? Taken in the sense of learning at school, a threefold answer might be given.

We are affected, moved to reaction, by knowledge.—Emotions are aroused by that which we have learned is good, or its opposite. Thus, an adult may say, "I am fond of Mozart," and plead with the teen-ager to turn off music which is to the Mozart follower "frightful." But the teen-ager can't understand such an inversion of his values. In both cases, desire and aversion come from acquired knowledge and judgments. In the same way, a child's attitude toward Mozart or the poems of Walter de La Mare, or rice pudding or geography (or the teacher who is presenting the geography) is an emotionalized judgment, but a judgment all the same, whether completely rational or merely rationalized. The term *prejudice* is a recognition of this ever-present judgment. Attitudes then, are related both to the emotions and to the values presented to them by the intellect. Questions of taste can have the same basis, although they are also rooted in temperament.

It is nothing new to propose that emotions can be developed, modified, and controlled by knowledge gained in school. Herein lies one case for old-fashioned emphasis upon ideals and heroes, standards of courage and superior achievement, as well as upon the lesser but never lowly norms of good taste and good manners.

Emotions can get in the way of learning.—In mild form any of the emotions, even fear, can stimulate learning under certain circumstances. For example, a high school sophomore who is sure of affection at home and of mediocre success at school might suffer little from the sudden fear that, due to lack of study, he will fail the semester examinations. A modicum of fear might stir up his capacities, with happy results.

In stronger form fear, anger, love itself, and even joy, can so overwhelm a person that his mind does not function freely. Indeed, sometimes one cannot see the facts set before him, because blinded by emotional prejudice.

Strong emotions may or may not be manifest in the classroom. Sometimes children recognize their presence in one another and the teacher does not. Sometimes the emotions are incredibly complex and hidden. Sometimes they have reached such a point of explosion, due to happenings completely apart from school, that only a word or harmless act on the part of teacher or classmate can set off the

explosion. In any case, the mind possessed by strong emotion is in no condition for clear thinking. Therefore it is a cause of concern for the teacher; not as a psychiatrist, a role for which he is untrained; nor as a psychologist, or parent, or confessor, or doctor; but as a teacher, who is a professed master of learning for this child and must investigate any obstacle in the way of his schooling with the hope of removing it.²⁴ Even more, as a part of his role in forming the "man of character," the teacher knows that emotions must be kept in control by the intellect and will. Like the great waters of a river, they can do harm as well as good; but kept under the control of reason their power is for use. Even if it were possible to do away with emotions, the accomplishment would be as ridiculous as drying up the river instead of damming it. In fact, what actually happens when the expression of emotion is severely forbidden is that it goes underground like hidden waters, to the detriment of the personality.

The teacher can be of great help to the emotionally disturbed child, first by recognizing and making allowance for an emotional complex of fear and anxiety, for example, which may be so deeply hidden that he sees only a few surface signs of it. Secondly, the teacher can move mountains of fear and anxiety by that true charity which has as many forms as human needs require: the encouraging word, willingness to listen, a plan to help him overcome great difficulties, real or imagined.

It is possible, and a reluctantly recorded fact, that some teachers cause in children strong emotions of fear, antagonism, and envy which is a form of fear. It is just as possible, and again recorded, that these teachers are more or less unconscious of the effect they create and the way that they are actually blocking their own purposes in one child, several children, or a whole class. Some maintain that "a little fear won't hurt anyone," but they are perhaps oblivious of how great the fear can be, and what serious harm it can bring. Allers points out the natural insecurity of children due to their physical smallness, conscious lack of knowledge and experience, and too often, the sharpening of this insecurity by scoffing words and actions of parents, or bullying playmates. He shows how fear is built upon this insecurity, and how teachers and parents may be

²⁴ For both investigation and remedy, however, the teacher will turn for help to one or more of the above, beginning ordinarily with the parents. In case of severe disturbance, parents should be urged to seek competent professional help.

responsible for lifetime harm to the personality.²⁵ Speaking of the conditions in which children grow to adulthood Allers says,

Let us remark at the outset that these situational factors are very important; and of the utmost importance is the grave responsibility devolving upon parents and teachers and those persons generally who form part of the child's environment. We lay the blame—if indeed one is entitled to talk of blame in matters depending on the exercise of human judgment—for an exceptionally large number of cases of characterological defect or anomaly at the door of those concerned in the upbringing of children.²⁶

The psychologist goes on to say that the errors of parents and teachers need not remove all responsibility from the shoulders of the child; yet their influence is very great.

Emotions can help the intellect to do its work.—In the plan of God for human action the emotions have a unique contribution to make. They lend color, tone, and powerful movement to the intellectual processes. We tend to forget that motivation and emotion are cognate words. Emotions reveal, as words alone seldom can, the comprehension of ideas, the assent of one mind to the thought of another. A theater critic judges a production with more or less enthusiasm, in such terms as "dull" or "stirring" or "uninspired." A research chemist, seemingly unemotional in his laboratory, reports an "exciting discovery" to his colleagues. Enthusiasm and excitement, when they fit the occasion, help the intellect both in learning and in expression.

If the emotions can give impetus to schooling, the teacher will do well to arouse and channel them in the right directions. Encouragement will assist everyone to summon up courage to overcome difficulties. Praise and blame, administered wisely by the teacher who knows when each is deserved and helpful, are lubricants or stimulants, as the case may be. The same holds for more tangible sanctions, reward and punishment. These must be given with great caution, however, precisely because they are more tangible. The reward may be too unrelated to the action, and take away from its own integrity. Vivid remembrance of punishment, especially if

²⁵Rudolph Allers, *The Psychology of Character* (New York: Sheed and Ward, 1943), pp. 155-161. This book, a classic Christian approach to modern applied psychology, is invaluable to teachers.

²⁶*Ibid.*, pp. 97-98.

unjust in the eyes of the pupil, may prolong emotional upsets far beyond the occasion, with questionable results.

Much has been said for and against the place of pleasure in learning. Extremists on each side have cited the errors of the other, and much loose thinking has occurred. Actually, there must be some pleasure in learning as in all human acts. The teacher recognizes this in a variety of ways: presenting a new idea with examples which appeal to children; giving an assignment in a pleasant way, not "sugarcoating," but revealing the goodness and beauty of truth; using a game which fits the purpose to review number facts; reading a story when hard tasks have been finished. The problem arises only when pleasure takes precedence and learning second place. Enjoyment in moderation can be planned for the very purpose of intellectual development.

Going a step further, the wise teacher knows that one important part of learning, as of all growth, consists in meeting and overcoming obstacles. It is a truism that softness characterizes present-day Americans, as contrasted with the heroic willingness of our forefathers to meet and conquer difficulties. It is equally true, however, that life today presents as many hardships for the individual as any other era has done. The problem is that home and school must prepare children for meeting them by giving them difficult, but not impossible, things to do. These will elicit effort and courage on the part of the child, but will also be a challenge to the teacher. The difference between the difficult and the impossible is that the former can be done step by step, with help, while the latter has no connection with the knowledge already gained. Training in any gymnastic skill will illustrate this. The teacher's plan for a hard task will take care of the steps and the help, and the encouragement as well. With such guidance the emotions which accompany the hurdling of obstacles may begin with some fear and self-distrust, but should ordinarily be changed into the joy of achievement.

Tensions in the group

In a class or any group which meets to work for a common purpose a certain amount of tension is unavoidable, and sometimes even necessary for high-quality work; during an examination, for example, or at a time of performance for the public. Even the ordinary school day has emotional peaks and valleys, but their

altitude and depth, respectively, should be within the control of the teacher. The day should not be one of high-strung activity alternated with mental concentration. Relaxation should be provided at intervals. It may be advisable to show children how to relax their muscles and whole bodies, and give them opportunity to do this briefly each day.

The chief cause of emotional tension, lesson-wise, may be one of three: (1) The task is too difficult for this child (or class, or part of a class) at this stage. (2) There is not enough time to do the work. (3) Directions for doing the task are not understood, or seen, or heard.

Serious emotional crises have arisen in children whose impaired vision or hearing were not recognized; but often the cause of not seeing or hearing is in the writing on the board, the illegibly duplicated test, the poor enunciation of a teacher. These can all be corrected by the teacher. Also, he can relieve strain immeasurably by adjusting the work to the capacities of pupil or class, explaining it more clearly, or allowing time as needed. Obviously, the effects of such solicitude are not only scholastic but reach to the heart of the child.

Tension in the individual

The emotional climate of a class is, of course, compounded by its individual members; and some of the problems of individuals have already been touched upon. But as children differ widely in capacity for school tasks, they also differ widely in emotional reactions to the same task or circumstance. It is the work of the teacher to understand these differences, and make allowances for them. Here is the need for insight, or more correctly, empathy: the ability to put oneself into the position of another. Recent studies have shown that this quality of empathy exists in every good teacher. More important in the Christian teacher, is that love which converts insight into sympathy:

What is sympathy? It is the experience of an affinity, a relationship which warms us, enlightens us, gives us life, whereas antipathy destroys life. Children who live in an atmosphere of perpetual hostility close in on themselves and are deformed. We each have, in relation to all others, a power of creation and destruction. No one can do us any

good unless they have sympathy for us, because sympathy causes the things that are done to come from within. Two sympathetic beings are two communicating vases. What is in one passes into the other.²⁷

Possessed of this requisite, together with the goal of forming the true and perfect Christian, the teacher can be genuinely helpful to children in their achievement of emotional maturity and control, which are the same thing, by promoting the use of four chief aids:

Relaxation.—The emotions, since they are of physical origin, are often moderated by deliberate relaxation, change, bodily rest, music or art activities, exercise. It was in keeping with this well-known fact that St. Thomas suggested the benefits of sleep or a bath for one afflicted with sadness.

Reasoning.—The old adage, "mind over matter," applies to reasoning out an emotional problem, especially with the help of someone else. Fear in children is often allayed by reasoned discussion, or a patient answer to a question seemingly unimportant which may cover real anguish.

Virtue.—Habits of patience (with oneself and others), of prudence, courage, moderation, obedience and trust, as well as of faith, hope, and love, are the individual's own resources, under God, for keeping that balance which belongs to man *as man*.

Means of grace.—Since grace builds on nature, Providence fits it to the emotional pattern and needs of each one, without destroying that degree of emotivity which belongs to him as an individual.

Emotional control brings teacher and pupil together on the ground of their common humanity. It accounts, in the teacher, for much of his influence. No day passes in which it fails to be tested; nor does the teacher's degree of emotional maturity go unnoticed by even the youngest child. A quick review of any day will indicate to the teacher what emotional pattern he has set up for the class during those hours. His pleasantness or sharpness, sympathy or coldness, love or scorn, enthusiasm or boredom, are noted and sometimes imitated, sometimes only endured. Emotions enter into each lesson, coloring it in such a way that learning may be much affected for better or worse.

There is hardly a published life story that does not refer in some way to the emotional impact of a teacher upon a pupil's life.

²⁷ Maurice Zundel, *In Search of The Unknown God* (New York: Herder & Herder, 1959), p. 89.

GETTING AND SPENDING MONEY FOR HIGHER EDUCATION

By Brother James Kenny, S.J.*

SINCE 1905, WHEN THE CARNEGIE FOUNDATION assumed leadership in assisting higher education, there have been numerous studies of various aspects of collegiate administration. It is expected that one of the most recent of these, "The Sixty College Study—A Second Look," will have considerable significance for the financial well-being of American colleges. Submitted here in capsule form is a preview of the survey's highlights. The complete report, announced for Spring publication, will undoubtedly be instructive reading for all college administrators.

TWO PHASES OF THE STUDY

In 1954 an experiment unique in the history of higher education in America was undertaken by a group of sixty widely separated and extremely diverse privately supported liberal arts colleges. This experiment was, on the surface, nothing more exciting than an orderly gathering together, for purposes of comparison, of the details of income and expenditures in these participating colleges for the fiscal year 1953-54.

The costs of the accumulation and tabulation of the data, as well as the circulation of the resulting "Sixty-College Study," were borne by the Fund for the Advancement of Education.

While it is well understood that diversity of academic character among the approximately 1,800 institutions of higher learning in this country is a basic source of strength of America's educational system and that such happy diversity must inevitably be accompanied by a high degree of singularity in patterns of income and expenditure, it must also be understood by educational administrators that approximately 50 per cent of the routine operations of any college are completely routine and thus subject to direct comparison without regard to academic individuality.

The day-by-day costs of operating and maintaining the buildings and grounds, of the publication of catalogs, of administrative travel,

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of insurance, of the feeding and housing of students, and so forth are common to all colleges, regardless of heritage, tradition, reputation, educational objectives, and other inward and unique characteristics of individual institutions.

However mundane these costs may appear to the educational leadership of a college and however uninspiring a challenge their administration may seem, the character and scope of the educational program are to no small extent dictated by the financial resources left over after these routine costs have been taken care of. For better or worse, many of the costs of plant maintenance, insurance, staff benefits, and the like are the most fully "fixed" charges with which a college is burdened.

Thus, the real purpose of the study was to identify and categorize the cost-and-income data reported by a large cross-section of colleges in an effort to illuminate the problem of establishing certain "fixed" and administrative costs as a first step to their better control and ultimately to their reduction.

The results of the first survey in 1954 disclosed these data simply as isolated phenomena. Except as they were comparable among colleges of similar size, character, or location, they had no relevancy. They could not be referred to the past or projected into the future. They could at best be taken as guideposts at the moment.

PERMANENT PRINCIPLES FOR FINANCING

Recognizing the importance of identifying definitive trends, the Fund for the Advancement of Education generously supported a resurvey in 1958 of the identical colleges in the original study. These new figures, covering the fiscal year 1957-1958, when compared with the data generated in the previous study, very specifically remove these expense-and-income factors from the realm of isolated phenomena and establish them as vectors governing discernible trends and, to the extent that the administrators of our colleges wish to maintain the internal pattern of procuring and spending current funds in status quo, as rather permanent guiding principles for the fiscal administration of colleges.

Prior to this study of income and expenditures in a representative cross section of the private liberal arts colleges of the nation, higher education was the only major financial enterprise in America that did not have available—from a public or private fact-finding agency

such as a trade association or some similar industry-sponsored research bureau—accurate and frequent reports on the fiscal structure and operations as a whole of higher education presented in such form that members of the group could readily identify variations in their individual operations from established norms in such matters as percentage return on invested capital and net profits such as percentages of sales in the book store and other auxiliary enterprises.

It is generally agreed that educational institutions, which have been established for quite other purposes than turning financial profits, have no responsibility or even justification for maintaining particular and arbitrary relationships between standard items of income and expense, as for example, tuition fees and expenditures for the operation and maintenance of the physical plant. The whole financial problem in higher education is deceptively and frustratingly simple—to provide the finest education possible for the students and then, often from quite sharply limited resources, to arrange for the costs to be met. Far too often, though, that problem is solved, if it is solved, more by financial legerdemain than by adequate calculation and planning. To no small extent the consciousness of the dangerous perpetuation of this common policy provided the urgent imperative for this study.

USEFULNESS OF THE STUDY

Beyond providing a large body of isolated and interesting data for the edification of the economists of higher education, this study has three immediate uses in college administration.

Its use as a tool of administrative control.—The study showed that allocation of resources among the several departments in the sixty colleges has varied in most cases less than a single percentage point over four years. The average and median figures so identified can therefore safely be taken as guiding principles, at least insofar as the current budgetary practices of our colleges are concerned. Thus, so long as a given college casts its own operating data in the form used in the study, an administrator can quickly identify in his own institution variations from the general norms. In some cases those variations reflect deliberate college policies concerning such matters as student aid and development programming. When this is true, it is sufficient that the administrators concerned realize the extent to which their policies lead them from normal operating

practices. In other situations wide variations from the norms may be the symptoms of uncontrolled and runaway expenses that might have gone unrecognized.

Its use as a tool of long-range planning.—Perhaps even more important is the usefulness of this study in the long-range financial planning of a college. Using various norms, such as percentage of income to be sought from tuitions, and working against such other norms as, for example, percentage of expenses allocated to faculty salaries, the administrator can make long-range planning of tuition scales, salary scales, and gift income needs, a much more exact undertaking. Also, it is only on the basis of knowledge of existing practices, revealed in the present study, that modifications of those practices can be planned and implemented in an orderly manner.

Its use as a tool in fund raising.—One of the most serious weaknesses of educational fund-raising has been the general inability of many colleges to project their needs for annual unrestricted outside support on any apparently calculated basis and to be able to justify those needs rationally in terms of particular academic programming. Contributing constituencies—and this is particularly true of large corporations—are beginning to question the apparent absence of realistically erected financial goals. This is perhaps one of the major causes for the general failure to accept responsibility for meeting these goals on the part of the several constituencies from which funds are sought.

At the same time, thoughtful alumni, church officers, and corporation officials complain of not being adequately informed as to the internal economics of higher education, often with the suggestion that they feel that college authorities themselves are not always completely familiar with the intricacies. This raises additional barriers between the college and the potential donor that must be overcome before thoughtful and responsible continuing philanthropy can be expected.

Data of the nature included in this survey are precisely those needed by thoughtful philanthropists to justify their broader and deeper participation in the financial well-being of our colleges. Unless valid financial data are made available by the institutions, potential donors are themselves quite likely to begin—and many already have done so—to evaluate and compare the performance of various petitioning institutions against operating criteria of their own, criteria which may be fallible and irrelevant.

Hence, this survey can be of major usefulness to development officers of the liberal arts colleges in projecting the fiscal profiles of their institutions, proclaiming the measure of performance publicly, and establishing unquestionable long-range annual needs.

In industry it is not uncommon to find major corporations effecting drastic and expensive changes in internal structure when, over a period of several fiscal quarters, a morbid trend in one relationship or another of profit to sales, plant investment, cost of goods, and the like is observed. This pattern of administration would, of course, be fatal to the integrity of the educational program if pursued in a college. However, when new types of college operations indicate a significant trend, the recognition of that trend is necessary to sound planning for an orderly increase of income to offset the rising expenses, provided the new or increasing expenses are found necessary.

Beyond that, the absence of comparable data has led many college administrators into the habit of erecting annual operating budgets solely on the basis of the previous years' experiences without serious reference to an absolute set of commitments common and basic to independently supported higher education as a whole.

From the beginning the entire purpose of this continuing study has been to provide college trustees and administrative officers with accurate roadmaps, as it were, to budgeting and financial planning and to establish trustworthy base points, any major deviation from which should be a cause for serious study.

SOME CONCLUSIONS FROM RESURVEY

One obvious conclusion that can be drawn from this resurvey is that the rather ambiguous hope that any increases in contributions, endowment earnings, or tuition fees would go wholly to raising faculty salaries is no more than a myth. The allocation of funds to the instructional program averaged only 50.2 per cent in 1953-54 and had declined to 49.8 per cent in 1957-58, which indicates that at best only half of any new income filters through to that program. Moreover, the portion of that allocation which went to faculty salaries declined as well, from 40.7 to 40.6 per cent.

Further illumination of this problem of faculty salaries is provided by the information that while total educational and general expenditures in the colleges increased 37 per cent over the four-

year period, the median overall faculty salary increase was only 22.9 per cent, which presumably includes approximately four percentage points attributable to the Ford Foundation's special grants.

This relatively weak increase would quite probably have been even smaller had many of the colleges in the survey group been as fully enrolled in 1953 as they were in 1957. Thanks to the general under-enrollment during most of the four-year period between the surveys, a number of the colleges were able to realize income from increased enrollments without concomitant increased expenditures necessitated by faculty expansion.

The reason for this quite unexpected phenomenon—that expenditures maintain their relative relationships throughout periods of increasing income—is quite simply that more funds for faculty salaries are not the only urgent need of our colleges. All departments have large backlogs of need to provide additional services, to engage additional personnel, and to increase salary and wage scales. Any new income is divided among all the divisions of an institution on apparently the same basic formula for allocation that has historically been followed. The fundamental problems of higher education, primarily having to do with faculty salaries and related academic undertakings, are not likely to be solved simply and directly by increasing the general income of the colleges. The solutions are more likely to be found in a restructuring of the internal affairs of a given college so that formulas other than those now in common use can be set to govern the allocation of funds available for the educational program.

* * *

Foreign students in American colleges and universities in 1958-59 totaled 47,245, according to the latest foreign-student census of the Institute of International Education. In addition, there were 1,937 foreign lecturers or professors and 8,392 resident physicians and interns in university-affiliated hospitals.

* * *

St. Peter's College (Jersey City, N. J.) last month announced major increases in faculty salaries. The new scale for full-time faculty members is: instructors, \$5,000 to \$6,500; assistant professors, \$6,000 to \$7,500; associate professors, \$7,000 to \$10,000, and professors, \$10,000 and up.

BEHAVIORAL SCIENCE REVISITED

By Robert B. Nordberg*

SCIENCE, LIKE LEARNING of the individual, is not a slow, steady accumulation. Rather, it moves forward by drastic reorganizations which take place when the inability of old formulations to meet new situations becomes acute. The Thomist's stress on essence and the Gestaltist's on configuration, alike suggest that, *ideally*, every science should begin with "the big picture" of its subject-matter, and study parts *in the light of the whole*. This approach, alas, is usually beyond our reach. Every empirical science has tended to begin with 'parts' and to arrive at significant 'wholes' only when the parts, as first conceived, stubbornly refused to fit together. Thus it has been with the sciences of psychology, education, sociology, anthropology. Beginning with the holistic movement in about 1912, and very strongly within the past decade, they have been moving towards a view of man, of learning, of methodology, that is Thomistic in substance, if not always in terminology.

What more logical than that Catholic scholars and scientists should lead this "march to holism"? The thesis of the writer's preceding article in this series of two was, however, that many Catholics in the behavioral sciences still pursue methods and ideas more akin to a mechanistic and atomistic orientation abandoned by most of our secularist colleagues at least a decade ago.¹ In the first article, this theme was considered in relation to the nature of man, the self-concept, and the nature of learning and knowing. It remains to consider a special facet of learning, transfer of training, and to apply our thesis to two other basic areas: quantification, and the meaning of "science" as applied to man.

TRANSFER OF TRAINING

If one knows a psychologist's position on transfer, and if the psychologist is consistent, one can predict his position on almost anything else. The march towards emphasis on meaning and insight in learning of human beings has been logically accompanied by similar views of transfer. The conventional theory that fits best

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¹Robert B. Nordberg, "The March to Holism—Where are We?" *The Catholic Educational Review*, LVIII (April, 1960), 240-247.

here is Judd's view of transfer by generalization, though we have to remember that there are various kinds of generalization.

What does one find the leading authors saying about transfer in recent texts?

Perhaps no concept in transfer is more important than that of learning how to learn. As the child meets, in every phase of his school curriculum, challenging problems with which at first he cannot cope adequately, he discovers that by learning the appropriate concepts and skills he is able to solve them.²

Not too long ago, such a statement would have been denounced by the profession as coming much too close to the rightly-rejected "mental muscle" theory. Today, most psychologists and educators will admit the statement to be true—often with some discomfort! Even in the 1940's, leading non-Catholic educational psychologists were recognizing the value of systematic generalization: "... there is a growing body of experimental evidence to the effect that systematic generalization of experience is favorable to its subsequent utilization."³ "There is no doubt that the general factors meant by the theory of transfer by generalization are among the most important conditions of transfer, and to this extent the theory is important."⁴

Why does most important transfer involve generalization? Because human learning involves essences, which are embodied in judgments, which are embodied in reasoning, which is involved in application. The teacher who stresses the "big ideas" of a course can feel confident that facts and details will probably fall into a proper perspective for the learner with little conscious effort. This approach was stressed by the late Pius XII in an address to students of Rome.⁵ Said he:

The truth of the matter is that certain notions and knowledge, certain habits of study, and a certain intellectual

² Arden N. Frandsen, *How Children Learn—an Educational Psychology* (New York: McGraw-Hill Book Co., 1957), p. 193.

³ Arthur I. Gates and others, *Educational Psychology* (New York: The Macmillan Co., 1942), p. 518.

⁴ John A. McGeogh, *The Psychology of Human Learning* (New York: Longmans, Green, and Co., 1942), p. 437.

⁵ Pius XII, "The Bases of Sound Education," (an address to the students of Rome, March 24, 1957). Reported in *Osservatore Romano*, (March 25-26, 1957), tr. by Rev. M. J. Rodriguez. Reprinted as a pamphlet by *The Pope Speaks*.

discipline, a sense of values and of intellectual harmony, in short, a greater and more profound grasp of fundamentals always helps in life and frequently lends aid in a way which was not foreseen or expected.⁶

The Holy Father added this caution:

In order to study seriously, you must beware of the belief that the number of things learned is the fundamental element in building your educational edifice. What is necessary is not a great number of materials, but rather learning well, understanding profitably, and examining thoroughly everything that is necessary and useful.⁷

He spoke critically of "... an excess of matters which are purely mnemonic, which are quite distinct from serious and satisfying study, from a true and profound educational formation, and by which the school risks transforming itself into a game which saddens the parents and irritates the students."⁸

Thus spoke the Vicar of Christ, and who will deny that the best of educational psychology echoes his words? Yet, how many teachers really believe these things? More sad to ask, do all Catholic psychologists and teachers believe them?

QUANTIFICATION AND MEASUREMENT

The first determination of a thing is qualitative; the second determination is quantitative. To be is to be something; to be something is to have an essence. It is of questionable value to ask how much intelligence someone has unless one knows what intelligence is. News of how many cells an average human brain contains will be of no help to someone who does not know what a cell is—and, incidentally, what a brain is.

While science has a proper concern with the quantitative, it should always be subordinate to the qualitative. One way of stating the basic fallacy of mechanism is that it reduces all differences to the quantitative. This is manifested in the behavioral sciences in several ways: (1) The fallacy of reductionism, by which we ask psychological questions and give physiological answers, and feel we would be more scientific if we could give chemical answers. (2) The fallacy of elementalism, by which we assume that the

⁶ *Ibid.*, p. 3.

⁷ *Ibid.*, 3.

⁸ *Ibid.*, 4.

simpler explains the greater—thus we study rats to understand men. (3) The fallacy of epiphenomenalism, by which the mental life is reduced to a non-essential byproduct of organismic activity.

Drucker's article, cited in the first of this series, pointed out that, for the most part, contemporary science is finding its way back to the qualitative.⁹ After a review of current scientific concepts such as "immunity," "personality," "automation," and the like, he noted:

All these terms are brand-new. Not one of them had any scientific standing fifty years ago in the vocabulary of scholars and scientists. And all of them are *qualitative*. Quantity does not characterize them; a "culture" is not defined by the number of people who belong to it, nor is a "business enterprise" defined by its size.¹⁰

The present writer would be content to say that quantity characterizes these concepts only secondarily. Even within the quantitative, however, there are problems and limits which the writer has earlier treated in some detail.^{11, 12, 13} These include, primarily, the important and oft-neglected difference between strict quantity ("how many") and magnitude ("how much") and the absence of demonstrable measurement units or absolute zero in mental measurement.

It would seem undebatable that Catholic scientists should rejoice in the rediscovery of the qualitative by our contemporaries. Again, however, the charge must be made: Where we should be joyfully leading, we are often following and even resisting. To cite one field, the best psychiatry of today looks for patterns, and is only secondarily interested in questions of "how much." We speak of the best. More typically, important Gestalten, patterns of personality, of growth and development, of national culture, etc., are slighted or overlooked as we search for things that can be easily quantified. We might do well to remember that physical scientists measured the ether with considerable success for many years before they discovered it doesn't exist.

It would be too simple to pose this issue as quality versus quantity.

⁹ Peter F. Drucker, "The New Philosophy Comes to Life," *Harper's Magazine*, CCXV, No. 1287 (August, 1957), 36 f.

¹⁰ *Ibid.*, 37.

¹¹ R. B. Nordberg, "Additive and Non-Additive Mental Measurement," *Catholic Educational Review*, LIII (March, 1955), 145-157.

¹² R. B. Nordberg, "Problems in Additive Measurement," *Catholic Educational Review*, LIII (September, 1955), 373-383.

¹³ R. B. Nordberg, "Evaluation: the Ideal and the Actual," *Catholic Educational Review*, LIII (November, 1955), 533-546.

There is no need or possibility for such a choice; both are necessary and valuable. What is important is to grasp the nature of each and the proper relation between them. As one surveys the great contemporary names in psychology and psychiatry, one sees that their genius lies precisely in the primary emphasis placed upon kinds of behavior and personality patterns. Predictably, the further they have advanced, the closer they have come to the central mysteries of grace and free will. Who should lead them the rest of the way?

Various statements are available of the problem in its immediate aspect:

The series of numerals that we use serves as a way of ordering, or indexing, the successive quality levels. It does not qualify as a measuring scale in the sense that we think of a ruler for measuring length. A ruler represents a physical scale containing equal units and an absolute zero (not just any length at all).¹⁴

We should assign "... as many scale values as there are distinguishable levels. In the study of human behavior, rarely will these be more than seven."¹⁵

The units which make up a raw score are not really equal in any sense of the term. . . . Differences between the raw scores of different individuals are not in any sense absolute distances. . . . About all we can ask of raw scores is that they rank people consistently on the underlying variable.¹⁶

Unfortunately, many of the dimensions of educational phenomena have no . . . defined units and hence may not be measured by scale symbols, but instead must be appraised by the forms that require no definite limits, i.e., ranking, classification, and description.¹⁷

Meanwhile, a voice from yesterday still poses a challenge for the future:

Is it necessary that all mathematics be established on a piecewise basis? What sort of mathematical system would

¹⁴Edward J. Furst, *Constructing Evaluation Instruments* (New York: Longmans, Green and Co., 1958), p. 154.

¹⁵*Ibid.*, p. 159.

¹⁶*Ibid.*, pp. 169-170.

¹⁷James M. Bradfield and H. Stewart Moredock, *Measurement and Evaluation in Education* (New York: The Macmillan Co., 1957), p. 8.

it be in which this were not the case? There have been attempts to answer the latter question but almost always they have fallen back in the end upon the old procedures. This fate has overtaken many, for the result of training in piecewise thinking in extraordinarily tenacious.¹⁸

SCIENCES OF MAN

Psychologists have probably expended more time and type arguing that theirs is a genuine science than in their semi-successful efforts to make it one. If there were not grave room for doubt, of course, these constant protestations of virtue would not be heard. At any rate, all of the problems we have been considering hinge largely upon one's conception of what "science" ought to mean, when man is the subject-matter.

Anyone's views on the nature of science, like his views on anything else, are heavily conditioned by his metaphysics. This may sound a bit far-fetched, because most scientists, to say nothing of most people, are careful to remain ignorant in this area. By its nature, however, metaphysics enters into every sort of mental exercise. Specific ideas arise in a context of general ideas. Ideas about being are the most general of all in range of application.

The choice, then, is between a metaphysic which is conscious and articulate and one which is pre-conscious and vague. Self-contradictions within the latter sort are much less likely to come to light and be eliminated. How many scientists work diligently at discovering the objective order of the universe, while yet maintaining in their philosophic moments that this order can be none but subjective! Again, consider the widespread notion that "metaphysics" means the other fellow's metaphysics. One of Freud's eulogizing biographers states that Freud hoped to do away with "all metaphysical conceptions" and present a view of man as "a physico-chemical organism." One would gather that materialism is mysteriously exempt from being an "ism"!

The views of what a science of man should be, as developed in the late nineteenth and early twentieth centuries, reflect a metaphysical position, usually not explicit. The main premises of that world-view were these: (1) The God of theism does not exist;

¹⁸ Max Wertheimer, "Gestalt Theory," chap. 1 in Willis D. Ellis (ed.), *A Source Book of Gestalt Psychology* (New York: Harcourt, Brace, and Co., 1938), p. 2.

therefore, all human reactions should be studied as purely natural events. "Behavior is a natural event. All natural events can be studied by scientific methods. On these premises rests the claim that psychology can be a scientific enterprise."¹⁹ (2) Man does not have a soul; therefore, he should be studied essentially as one would study a machine. (3) Mental processes are mere epiphenomena or—some said—do not even exist; therefore, introspection has no place in psychology.

To be "scientific" in the behavioral sciences, therefore, meant that you tried to explain behavior without reference to the mental states that your common sense told you provided its only adequate explanation. Not acknowledging the ultimate mystery in acts of choice, you lent yourself to the myth of the "controlled experiment." If, after decades of this approach, the results were meager and sterile, you repeated the official rallying-cry: "It's a young science!"

Psychology is, in its way, the oldest of the sciences. In its modern phase, it is not so young any more. Perhaps it has achieved the laudable ambition of growing old without the added burden of growing wise. On the whole, though, there has been a strong movement in the right direction. For one thing, it has been rather widely acknowledged for a decade at least that philosophy and psychology cannot be divorced. Perhaps Andrews sounded the key for this realization when he wrote that

... whenever the scientist poses an hypothesis for investigation, designs an experiment, arranges percussion instruments for purposes of recording, statistically analyzes the quantitative results of the investigation, and makes inferences about behavior on the basis of the experimental results, he is making a large number of critical assumptions that are based on some one or another philosophical pre-supposition.²⁰

There has been, moreover, a decided trend towards more Thomistic premises, as herein discussed. A basic part of this trend has been increasing use of and reliance on introspective data.

¹⁹Karl F. Muenzinger, "The Need for a Frame of Reference in the Study of Behavior," *Journal of General Psychology*, L, (April, 1954), p. 227.

²⁰T. G. Andrews (ed.), *Methods of Psychology* (New York: John Wiley and Sons, 1948), p. 2.

SUBJECTIVITY—FRIEND OF FOE?

The word "subjective" is used in at least three senses. (1) That which is biased. (2) That which requires judgment. (3) That which is perceptible only to oneself—e.g., my toothache can never be your toothache. Subjectivity in sense (1) is clearly never desirable, except in the case of mothers evaluating their children. Subjectivity (2) is the mark of all thought, of everything by which man rises above the level of a horse. Far from being a thing to be shunned, therefore, it is our crowning glory. Yet, there are many who, because of their training or of a personality factor²¹ seem not to be able to regard subjectivity except as a minor vice, roughly comparable to smoking cheap cigars.

Those who oppose subjectivity (2) are, significantly, usually those who oppose subjectivity (3). But they have been losing ground. One reason for that is that, the less "scientific" (non-subjective) psychologists, psychiatrists, and educators are, the better they are doing. There is a good reason for that: Man is human. In studying various modes of human experience, therefore, he has the inestimable advantage—if he chooses to use it—of being human, of knowing "what it feels like" to choose, to be angry, to fall in love, to solve a geometry problem, to walk around the block, to kiss and make up, to wonder if one has been insulted, etc. He has what St. Thomas called knowledge by connaturality. He has no need to study his own kind with the detachment of a geologist studying a rock.

To study a single case (neurosis) in depth can shed more light than to study a hundred cross-sectionally. One hears increasingly of "clinical methods," which designation, according to one authority, refers to "any device, scheme, procedure, or instrument which a trained psychologist can use and which will give him a better understanding of human behavior or assist in its modification."²² Techniques such as case-histories, clinical interviews, and counseling thus take their place in science.

Catholics in the field should be delighted by this development—as should all who have a fundamentally correct view of man's nature. The orientation which gave a bad reputation to introspec-

²¹R. B. Nordberg, "Acceptance and Capacity in Appreciating Beauty," *Catholic Educational Review*, LVI, No. 7 (October, 1958), 433-442.

²²Andrew B. Brown, "Methods and Techniques in Clinical Psychology," chap. 19 in Andrews, *op. cit.*, p. 574.

tive techniques arose ultimately from materialistic premises. The climate of opinion is now such that we can, without fear or apology, lead the movement which is rediscovering that psychology is directed primarily to the inner man.

APOLOGIA

Solely to illustrate, permit the writer to cite a few of his own experiences.²³ My master's and doctor's degrees were obtained from two universities, both strongly committed to naturalism in general and John Dewey in particular. In the M.A. program in psychology, I tried to "conform" as much as conscience would permit and a soupçon more, tried to be a "good mechanist" at the operational level. This led to certain conflicts within myself, the reward for which was not greater than a mixture of A and B grades and an enveloping obscurity. In starting the doctoral program at another university, a new resolve was attempted: "I shall be myself! Whenever relevant, I shall, in a friendly way, let my beliefs be known." As a result, one Catholic classmate predicted, "You are a marked man. You will never graduate from this university." I received all A grades, the highest recorded score on the comprehensive examination, did graduate, and still engage in friendly correspondence on theoretical issues with a number of the faculty. A Catholic fellow-student (not the pessimistic one) commented, "Most of these people have never heard our ideas—just distortions and clichés." He added, "They often get excited and pleased when they learn what our ideas really are." This was borne out in my experience.

These experiences would understandably incline one to reject the theory that we make our best headway with secularist psychologists and social scientists by being circumspect and guarded, by living in two semantic worlds, or by making fatal intellectual compromises.

The world, gentle reader, has seen the bankruptcy of many ideas of materialist and nominalist origin. A dramatic phase of this occurs in the current disenchantment with the fruits of pragmatism in education. Monsignor John Tracy Ellis, in his brilliant address

²³ Permit also a relaxing change to the first person. Schizophrenics refer to themselves in the third person for reasons not fully understood, but presumably unhealthy. Certain Oriental monarchs do it for reasons inscrutable to Occidentals. Scholars do it because other scholars do it. There is a healthy trend in recent scholarly writing towards the first person, which I (the writer) hasten to join.

on "American Catholics and the Intellectual Life," asked who will lead the new conservatism. He spoke of a "new day dawning for our country when religious and moral values will again be found in the honored place they once occupied." And to whom, he asked, "may the leaders of the coming generation turn with more rightful expectancy in their search for enlightenment and guidance . . . than to the American Catholic intellectuals?"²⁴

One facet of this needed leadership is in the "march to holism" in behavioral science. Let Catholics who would like to offer this leadership but are faint-hearted about it, think well upon these words of the non-Catholic Sage of Concord:

In every work of genius we recognize our own rejected thoughts: They come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility, then most when the whole cry of voices is on the other side. Else, tomorrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.²⁵

* * *

Fifty-one U. S. Catholic colleges and universities have 115 Hungarian refugee students enrolled this school year, and 81 of these students are getting financial assistance from the institution they attend, according to World University Service, an international student relief organization. WUS is aiding 18 Hungarian students in Catholic schools and 175 in secular schools. In all, there are 729 Hungarian students in 254 U. S. colleges and universities, and 451 of them are being helped financially by the schools.

* * *

Fordham University School of Education will conduct its Tenth Annual Vocation Institute on July 13 and 14 and offer two workshops for religious this summer, the first to run from July 18 to 22, the second, from July 25 to 29. The first workshop will be for mistresses of novices, postulants, and junior professed while the second will be for local superiors.

²⁴ John Tracy Ellis, *American Catholics and the Intellectual Life* (Chicago: The Heritage Foundation, 1956), p. 59.

²⁵ Ralph Waldo Emerson, *Essays* (New York: Spencer Press, 1936), pp. 31-32.

VALUE OF STUDYING LATIN

By Sister Mary Xavier, O.S.U.*

TO BE, OR NOT TO BE," said Hamlet as he stood with a stiletto in his hand pondering whether he should live or die. "To be, or not to be," curriculum makers often ask themselves as they poise their pens and wonder whether or not to include Latin in their schedules. Too often in the past few decades, administrators have listened, against their better judgment, to those who have offered superficial reasons for deleting Latin, for example: "Students will never use Latin." "It's a dead language." "It's too hard." "How can it help our boys and girls to make a living?" We agree that Latin is not for people who have an outlook like this, who reason in this shallow fashion.

But for those who want a classical education, a liberal education, an education that has depth and quality, there is no other foreign language that can bring with it so many good things at one and the same time. In other words, the study of Latin is for those who value intellectual excellence, who want an education that penetrates deeper than veneer, who want to develop their minds. One of Rome's greatest said: "Cumque homini sive natura sive deus nil mente praestabilis dedisset."¹ A contemporary educator remarked: "We cannot afford to lose the gift of demanding high performance of ourselves . . . of cultivating assiduously the spiritual and moral excellence of which we are capable."²

Regarding the far-reaching value of the study of Latin, a distinguished publisher has this to say: "Latin is an ideal subject to build right into the foundation of your education. . . . You must give this wonderful study a fair chance to enrich your whole life in all the ways I know it can."³ And this is the strong and unequivocal statement of a famous author:

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¹ Marcus Tullius Cicero, *Cicero De Senectute, De Amicitia*, ed. E. P. Crowell (New York: Noble and Noble, 1925), p. 25.

² Edward J. O'Donnell, S.J., "A More Excellent Way," *Marquette Alumnus* (December, 1958), 4.

³ Charles Scribner, Jr., quoted in *The Value of Latin* (booklet compiled by the students of Latin, Princeton High School, Princeton, New Jersey, 1958, and supported by the American Philological Association), p. 11.

I am absolutely convinced that nothing I ever studied has proved of greater *value* to me than the years I spent in a study of Latin grammar and classics. . . . I use the word *value* not *use* and therein lies the point. For *usefulness* describes something that can immediately be exploited . . . but value expresses a standard of measurement, a *value* for the measurement of other values. . . . Other types of learning educate not the man, or the woman, but the mechanic, the engineer, the stenographer, the teacher. They do not turn out educated persons, but experts capable of serving only for a limited and specific function.⁴

LATIN AND MODERN LANGUAGES

More than Latin or any other language, we love the English language. It is our mother tongue, the language in which we think, and speak and write. What is more, English is rapidly becoming a universal language. The most splendid thing that the study and knowledge of Latin can accomplish and that one exceeding any of its values to English speaking people is that it helps one "step inside" of the English language and see the mechanism of a great deal of our language and words. It focuses, as it were, a spotlight on the inner workings of English. There can be no controversy on the fact that Latin is embedded into the very fabric of English.

Accordingly, it is hardly credible that anyone who really wishes to master English can accomplish this feat without a knowledge of Latin. Apropos of this, says a novelist: "Since English is our language, we ought to know its foundations and Latin is one of the chief of these."⁵

We all know that English vocabulary draws from Latin about 60 per cent of its words. Consequently the study of English for one who has a Latin background is especially meaningful. Memorizing definitions in English would never allow one to see the internal process of English words and appreciate the formation of many of them in roots, prefixes, and suffixes, many of which are definitely from Latin. The Latin scholar gets a deeper than surface insight into words, which in turn act as a basis for understanding and appreciating, and, yes, enjoying the true meaning of words. To have a command of a large number of words is no small asset, for one way

⁴Dorothy Thompson, "The Classics in American Education," *The Classical Outlook*, XXII (April, 1945), 65.

⁵Pearl S. Buck, quoted in *The Value of Latin*, p. 15.

of determining a person's intelligence today is by finding out the size of his vocabulary. *The Readers Digest*, under the title "It Pays to Increase Your Word Power," gives a multiple-choice test of words. The Latin scholar does not have to guess at those he has never met, nor look them up in a dictionary. He can decipher the meaning of many of these words, for over half of them have Latin foundations. The knowledge of one Latin word often gives the key to, sometimes, a dozen English words. It follows that a basic Latin vocabulary brings within the ken of a student hundreds of related English words.

Hence this argument so often presented does not carry substance: "Why not study English itself instead of studying Latin for English?" The answer is obvious—it doesn't dig so deep; it doesn't produce such good results. For example, it was found at Ohio University that pupils learned far more about English spelling in a Latin class than they did in a special English class that stressed spelling. Latin lets students look right into the heart of the formation of words. An English scholar makes this observation: "You can fish in shallow waters, or you can fish for bigger game in deeper waters. . . . If you do have Latin your line of communication is infinitely lengthened."⁶ The same fact is true of English grammar, English vocabulary, and numerous other phases of our language study. This is a keen inference from one who has reasoned out this problem: "The debt of the English language to Latin is so great that no student can approach an understanding of its history and its richness without knowledge of its beginnings, either by learning about them for himself or by having them explained by someone who does know them."⁷

There is no better way to approach language study in general than via Latin. This approach makes a student conscious of the essentials of language in general. A good course in Latin, in addition, will prove an invaluable aid in refining one's sense of grammatical expression and one's acuteness in grasping fine points in rhetoric, in formulating sentences with grace and balance. Furthermore, the course can serve as a background study making the learning of other languages understandable, for Latin is a systematized language highly inflected and grammatically accurate.

Latin is a foundation language for many other languages, as we have said, besides English. The Romance languages: French, Ital-

⁶ Carlos Baker, quoted in *The Value of Latin*, p. 8.

English," *American Classical League Service Bureau Bulletin* No. 451, p. 1.

⁷ N. F. Hill, "Some Observations on the Value of Latin to the Student of

ian, Spanish, Portuguese, and Romanian are all daughters of Latin—they are Latin dressed up modernly. And so, after studying Latin, it is much easier to study these languages. A French teacher once said that he could teach twice as much French in a year to a student who had previous training in Latin than to one unfamiliar with it. Eleanor Roosevelt agrees with the truth of these statements: "I found Latin extremely valuable as a root language. It made it easier for me to learn other languages such as French, Italian, and Spanish."⁸

LATIN AND OUR HERITAGE

There are other than linguistic advantages which come with the study of Latin. One of the aims of education is to acquaint students with the heritage of the past. The translating of Latin writings naturally includes reading and the study of Roman civilization and culture. This fact is important to us because Roman culture is one of the sources of our own culture. Many of our ideas, ideals, customs, especially those on law and government, are based on Roman findings. The study of the Romans likewise connects us with ancient times and helps provide the sequence of life we now call Western Civilization. We can hardly think of a substitute which gives such a cultural background to students unless we consider its parallel, Greek. Rome was the heart of the ancient world and for more than five hundred years ruler of the world. Her laws and civilization, art, language, and literature still influence people all over the world. An archaeologist has this to say: "The well founded study of the development of Roman civilization through its complete cycle of growth, flower, and decay may be a pleasure to any thoughtful person and may assist him in maintaining perspective as he views the crisis through which our world is passing."⁹ A bank economist makes this observation: "Sometimes one wonders, reading Gibbons' *Decline and Fall of the Roman Empire*, what the future has in store for us and what mistakes we could avoid by learning and understanding the past."¹⁰

This is another pertinent fact which was developed by a Latin scholar:

⁸ Eleanor Roosevelt, quoted in *The Value of Latin*, p. 1.

⁹ Homer A. Thompson, quoted in *The Value of Latin*, p. 8.

¹⁰ Miroslav A. Kriz, quoted in *The Value of Latin*, p. 11.

It has been discovered that Latin can do its bit even in the making of good citizens. Many of the Roman ideals of citizenship are ours, too, and the stories that the Romans have left us of great sacrifice of self for the good of the nation serve the same purpose in the education and training of the American boy that they did in the training of the Roman boy two thousand years ago.¹¹

LATIN IN ARTS AND SCIENCES

One of the most significant contributing by-products concomitant with the studying of Latin has to do with literature. A student can hardly appreciate good books without having a knowledge of Latin literature, because many writers allude to classical writings. Thus, countless references to ancient people and gods, places and things are found not only in English and American literature, but in the classical writings of every land. Shakespeare and Milton, Goethe and Dante, and to be sure, many other great and lesser writers, draw copiously from Roman myths, legends, and history. The reader without a Latin background cannot appreciate fully the reading of classical literature. This is the opinion of the chairman of the Department of English, Princeton University: "If you don't have Latin, with all the additional understanding of life and people and literature and the past that the study of Latin has to offer, . . . you are a bentpin fisherman and you can't expect to catch much."¹²

Then, too, drama and opera, music and song, art and architecture draw copiously from Roman myths, legends, and history. The doctor and druggist and dentist borrow heavily from Latin names and terms. Legal terms are gotten from Latin. The language of science and mathematics is full of Latin terminology. Just to look at a calendar is to find reminders of the Romans and their language. Interestingly, advertisers like to draw on Latin and Roman allusions, for the sake of novelty. In many instances the name for some new invention or new product is found in Latin. And what is more, Latin can always produce a fittingly descriptive name for it. But only a Latin student can grasp and fully appreciate all the continuing influences and implications of Latin in modern life. How enriched his life!

¹¹ Lillian Lawler, "But Why Latin?" *American Classical League Service Bulletin*, No. 443, p. 4.

¹² Carlos Baker, p. 7.

LATIN STILL LIVES

There are many refutations to the old cliché that "Latin is a dead language." Who could call a language dead that lives today so vitally in the English and modern languages? For just one example: this is what the preamble of the United States Constitution would look like if all the words of Latin origin were taken from it: "We, the . . . of the . . . , in . . . to . . . a more . . . for the . . . the welfare, and the blessings of . . . to ourselves and our . . . , do . . . and . . . this . . . for the . . . of" As you will note all the words that make it meaningful are Latin words. You can also see that 52 per cent of the words in the preamble are Latin derivatives.

What is more, today we use many expressions straight from the Latin, without any change at all. Here are just a few: *ad infinitum*, *ad libitum*, *bona fide*, *ex officio*, *ex tempore*, *per capita*, *per cent*, *post mortem*, *habeas corpus*. These words have been Anglicized, that is, they have become conformable to English idiom and usage. Numerous English abbreviations are derived from Latin: *a.m.*, *p.m.*, *a.b.*, *a.m.*, *b.s.*, *d.d.*, *m.d.*, *a.d.*, *e.g.*, *etc.*, *ibid.*, *i.e.*, *sc.*, and *v.* Many famous mottoes come straight from the Latin. *E pluribus unum*, is the motto of the United States; *Sustineo alas*, the motto of the American Air Forces; *Semper Fidelis*, the motto of U. S. Marine Corps; and *Semper Paratus*, the motto of the U. S. Coast Guards. The mottoes of most of our states are also in Latin. As is seen, Latin can hardly be called a "dead language." There are evidences all around us that it still lives in the world today. But only those who have a knowledge of Latin can appreciate its use fully in modern life.

There is a group of eminent people for whom the Latin language is hardly a dead language, but on the contrary, a vibrantly living language. They are the priests of the Catholic Church. Joseph M. F. Marique, S.J., writing for His Eminence Francis Cardinal Spellman, said:

The largest group in the world for whom Latin is in some real sense a living language is the Clergy of the Roman Catholic Church. Not only do they say their prayers in Latin, but in any part of the world a Polish priest can speak to a Spanish priest in the language of Caesar and Cicero.¹³

¹³ Cardinal Francis Joseph Spellman, quoted in *The Value of Latin*, p. 21.

For the Catholic student the study of Latin brings additional values. It is the universal language of his Church, the unchanging language which she uses to keep her unchanging doctrines intact. From his tender years the student has heard Latin in the liturgy, in the prayers, in the chants and songs of the Church. He has always felt the reverent atmosphere of these prayers; he has always known that God understands what he was saying in Latin. But what a difference now that he grasps the beauty and meaning of the liturgy! Many Latin scholars, noting the beauty of the liturgy in Latin, say prayers and follow the services of the Church in Latin.

EASY TO TEACH AND LEARN

"But Latin's so hard to learn," is the cry of those who wish to become educated without effort. And there are many of this kind. But the difficulties of learning Latin are often exaggerated. Average intelligence plus hard work plus the will to learn Latin (and minus the idea that it is too hard or will come without effort) spell the equation for success in Latin. Yes, it costs many hours of hard study to master Latin, but usually in life things that cost are prized the most. A Latin teacher said: "It is true that Latin is not easy; but a subject than can accomplish what Latin can and does accomplish is worth the time and labor."¹⁴

Without doubt, the study of Latin entails mental discipline. Watch a group of students while they are translating a passage in Latin. They become completely engrossed in it. But many hours of concentrated study make success possible. A financier makes this keen comment:

There is too little discipline, mental and physical, in our life—especially in educational institutions. Also there is not enough conciseness in thought. . . . What we want is trained minds to take up any subject and resolve its complexities.¹⁵

Our Vice-President has this commendation for the study of Latin: "Latin was one of my favorite subjects when I was in high school. . . . In my opinion those courses were extremely valuable to me in the development of logical thinking."¹⁶

¹⁴ Lawler, p. 5.

¹⁵ Bernard M. Baruch, quoted in *The Value of Latin*, p. 10.

¹⁶ Richard Nixon, quoted in *The Value of Latin*, p. 1.

Many high-school students of today are becoming cognizant of the fact that having the financial means to attend college does not make them accepted in the college of their choice. They are discovering that they must qualify in order to be admitted, that is, in addition to good grades, prospective college students must have certain prerequisite quality subjects on their high-school transcripts. The former education editor of *The New York Times* points out significant contributions of Latin to prospective scholars:

... there is a tangible plus value connected with the study of Latin. If all other factors are equal, an applicant with a ninety average for four years of high school Latin will, by a good many high-ranking colleges, be considered a better prospect than one with a ninety average for four years of French, Spanish, or German. This is not because Latin seems more scholarly than German, but rather because study of it seems to impart a stronger feeling for words, for the communication of ideas, and for a sense of the logic and the loom of language. For this reason alone I would select it at least as my second language course.¹⁷

Regretfully, there is presently a dearth of Latin teachers. Prospective teachers who wish to keep growing intellectually will find in Latin a subject that has substance, a subject which will continue to provide cultural and stimulating experiences while they are teaching it. Actually, Latin is not nearly so hard to teach as English. There is a definiteness in Latin rules and structures which brings a satisfaction to teacher and pupils alike. The status of Latin is growing, too; adults and even students are beginning to respect its values more than heretofore. Hence, anyone possessing the ability and knowledge to teach Latin can be sure of acquiring a post in this important area of teaching.

To be sure, our boys and girls can hardly be expected as yet to take such a long-range view of the benefits of the study of Latin. It is for parents and teachers and others who have experienced these advantages to point them out to students. The enduring benefits of Latin should not be denied to today's students.

CONCLUSION

In this exposition we have attempted to draw attention to the

¹⁷ Benjamin Fine, *How to Be Accepted by the College of Your Choice* (Great Neck, N. Y.: Channel Press, 1957), p. 26.

intrinsic values of studying Latin: we have presented thoughts which embody the over-all and specific benefits accruing to the student of Latin—the background it furnishes to the study of English language and vocabulary; its value as a root language making the study of modern languages easier; its cultural significance; its bearing on the appreciation of great literature; its connection with modern life in scientific, medical, legal, artistic, musical and advertising terms. We have attempted to show that what a student learns in Latin may be tied in with facets of everyday living. Throughout this thesis we have quoted the opinions of highly successful contemporaries on the worth of a knowledge of Latin. As a fitting finale, we quote a sonnet which sums up the diverse history of the Latin language:

Like a loud-booming bell shaking its tower
Of granite blocks, the antique Latin tongue
Shook the whole earth; over all seas it flung
Triremes of war, and bade grim legions scour
The world's far verges. Its imperial dower
Made Tullius a god: and Flaccus strung
Its phrases into garlands, while among
The high enchanters it gave Maro power.

Then Latin lost its purple pomp of war,
Its wine-veined laughter and patrician tears:
It cast its fleshly grossness, won a soul,
And trafficked far beyond the farthest star
With angel cohorts, echoing through the years
In sacred Embassies from pole to pole.¹⁸

* * *

Summer courses of the Pius X School of Liturgical Music at Manhattanville College of the Sacred Heart (Purchase, N. Y.) will open July 5 and close August 12. Dom Joseph Gajard, O.S.B., choirmaster of Solesmes, France, will conduct a seminar in Gregorian chant for advanced students from July 5 to 22.

* * *

Players Incorporated, made up of graduates of the Department of Speech and Drama at The Catholic University of America, embarked last month for the company's seventh overseas theatrical tour for the U. S. Department of Defense. This year the tour is for six weeks in Germany.

¹⁸ James J. Daly, S.J., "The Latin Tongue," *Prose and Poetry of America*, ed. Julian L. Maline (New York: L. W. Singer and Co., 1955), p. 142.

INTENSIVE TEACHER-TRAINING PROGRAM AT THE COLLEGE OF SAINT ROSE

By Sister Benita Daley, C.S.J.*

AN INVENTORY OF THE Intensive Teacher-Training Program in Elementary Education, conducted at the College of Saint Rose, Albany, New York, since the 1952 summer session, reveals the interesting fact that by August, 1959, 113 liberal arts college graduates had completed the program and earned master's degrees in elementary education. They are now teaching in the public schools of six States: New York, Connecticut, Massachusetts, California, Virginia, Texas, and in the American schools for children of military personnel in France.

The college administration inaugurated this special graduate program in 1952 to aid in alleviating the critical teacher shortage. Knowing that the elementary-school population had been rapidly increasing since 1946 and believing that higher institutions should assist in this emergency, the college officials thought it possible to design a special graduate program to prepare liberal arts college graduates for elementary teaching.

In order to obtain factual information on which to plan such a program, the college investigated a potential supply of elementary teachers among its alumnae and the 1952 senior class, many of whom had earned a provisional certificate for secondary-school teaching. This survey proved conclusively that graduates whose previous education had been directed to various fields were interested in a so-called "conversion program" that would enable them to qualify for elementary certification.

ORGANIZATION OF PROGRAM

With the co-operation and assistance of the New York State Education Department, the College planned an experimental program on the graduate level to satisfy certification requirements. The total program required twenty-four semester hours in elementary education and six additional semester hours of graduate credit in any academic or professional field, or both. The required thirty semester

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hours could be earned in a four-summer-session sequence; or they could be taken in a two- or three-summer-session sequence with additional courses pursued during the academic year. The college offered an evening and Saturday schedule of classes to give students teaching in the Albany area an opportunity to bring problems based on classroom situations to their instructors for solution.

A series of seminars, centered on specific areas of elementary education, constituted the main core of the program. The seminar method of instruction fulfilled a threefold purpose: it enabled instructors to draw on the rich variety of liberal arts backgrounds of the students; it stimulated discussion; and it required students to utilize research techniques in their analysis of the best current thought and practice in elementary education. A pro-seminar offering training in methods of research was a prescribed feature of the program.

Seminars in child growth and development, elementary-school curriculum, and methods of teaching reading and the language arts comprised the first summer session of study. The need to acquire the essential understandings, attitudes, and skills requisite for the classroom teacher in a public school formed the underlying theme of the program.

In the second summer session, one seminar concentrated on methods of teaching the basic elementary subjects: the language arts, arithmetic, science, and citizenship education; the other, called a seminar in elementary-school teaching, was organized around problems students had encountered in their first year of teaching. The instructor requested each student to complete a questionnaire which listed classroom problems and areas of possible difficulty such as community relationships, interviews with parents, co-operation with school personnel, and the like. The data gleaned from this material constituted the nucleus of the seminar.

Public school superintendents, elementary-school principals, and supervisors assisted the college faculty in the organization and development of the program. The college co-ordinator of student teaching visited the graduate students in their public school classrooms to evaluate their teaching and to receive reports from school officials about their work.

In order to maintain unity and continuity in the acquisition of professional knowledge, the first two summer sessions of eight semester hours each were prescribed. The remaining fourteen hours

were elective. In the latter category, students were advised to select courses in psychology of learning, mental hygiene, philosophical foundations of education, and principles and history of education to develop a broad background for their teaching experience. A variety of liberal-cultural courses offered in the graduate division also afforded students further enrichment.

DEMONSTRATION SCHOOL

One of the most profitable features of the Saint Rose Intensive Teacher-Training Program was the demonstration school, operated by the college in the summer session to furnish prospective teachers with an opportunity to observe and participate in elementary teaching. From eighty to ninety children in kindergarten and the first six grades attended the school each summer. Their classroom teachers, all highly experienced and outstanding in their public school systems for their competency, worked in close co-operation with the college faculty to provide a model elementary-school program. No remedial work entered into the plans. Hence, children needing that type of teaching were not accepted in the demonstration school. The whole organization of the classes simulated a typical school day. Themes appealing to children characterized the lessons and activities of each class. Project work featured such high avenues of interest as "Circus Time," "Life in Mexico," and "Indians of the United States."

The prospective teachers spent a period of observation in the demonstration school each day. Gradually they began participation in various classroom assignments. Under the direction of the college instructors, they finally prepared and taught a set of lessons to groups of the children. Later an evaluation of their teaching performance by both the teachers in the demonstration school and their instructors helped the students to develop confidence and poise in their teaching.

PROCESS OF CERTIFICATION

Graduate students who completed successfully the first summer session of the program received from the New York State Education Department a certificate to teach in the public elementary schools of New York State. This certificate was valid for one year. Upon completion of the second summer session of study and evidence of

satisfactory teaching, the certificate was renewed for an additional year. A maximum of five one-year renewals was available to candidates. To be eligible for permanent certification, the holder of a temporary certificate had to complete, within a six-year period, not only the required thirty semester hours but also two years of successful teaching in the public elementary schools of New York State. A student was recommended to the State Education Department for permanent certification only after the principal certified that the student's teaching was satisfactory.

Some excerpts from the statements of these public school officials afford an interesting commentary on the actual working of the program. One principal wrote about a teacher in the program: "Her understanding of children, enthusiasm for teaching, and all around performance of duty are outstanding. We consider her one of our best faculty members."

Another stated about another teacher:

She is interested in her pupils, aware of their needs, and tries to fit her work to meet them. She gets along well with parents and teachers and co-operates with supervisors. I think she is worthy of a teaching position.

A third explained the work of a first-grade teacher:

She has taught first grade in this school for two years. She comes well-prepared in her work, maintains fine discipline, and has a real understanding of children and their problems. She has contributed to the establishment of a fine relationship between the students, their homes and the school.

REQUIREMENTS FOR ADMISSION

Applicants for admission to the Intensive Teacher-Training Program had to meet the entrance requirements of the graduate division of the college. Hence students selected for this project held a bachelor's degree from a college accredited by its own regional association and presented satisfactory evidence of ability to pursue advanced study and research. The student's score on the Aptitude Test of the Graduate Record Examinations indicated the student's general scholastic ability. The confidential file from the student's undergraduate college offered further information on the aptitudes, achievement, and experience of the applicant. A personal interview

with the college admission officers afforded an opportunity to evaluate the desirable personal qualifications for elementary teaching. Two factors in this evaluation were deemed essential: emotional stability and a basic interest in the welfare of children.

INVENTORY OF STUDENTS

The data assembled in the inventory of the Saint Rose program shows that 213 graduates of 51 different colleges and universities enrolled during the 1952-1959 period. Their liberal arts backgrounds represented 25 fields with 6 predominating: English, commerce, social studies, music, sociology and French. In this group, 174 students had done practice teaching on the secondary-school level or had taught high school regularly. The remaining 39 had worked with children in camps, social agencies, church schools or on playgrounds.

As noted previously, 113 of the entire group completed the program by August, 1959, while 60 are now teaching in public schools and continuing their training in 1959-60. The program then has demonstrated its ability to produce a new source of supply to meet teacher shortages in the elementary schools.

Of the 40 students who discontinued the program after completing one summer session, 20 did so because of marriage and maternity; 6 entered secondary-school teaching; 11 withdrew because of residential relocation, and the remaining 3 began preparation for business school careers.

Since 81 per cent of the total enrollment entered public school teaching, the College of Saint Rose believes that the time, effort, and expense involved in training these teachers constituted a worthwhile project in teacher education.

* * *

The Bureau of Information of the National Catholic Welfare Conference has released a book, entitled The Church and Communications Arts, which is a report on the first NCWC Communications Seminar, held last August at Manhattan College.

* * *

The twenty-first annual North American Liturgical Week will be held in Pittsburgh from August 22 to 25.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

THE CHRISTIAN SOCIAL PRINCIPLES IN MENTAL HEALTH IN THE CATHOLIC ELEMENTARY SCHOOL by Sister Mary Pierce Joyce, O.P., M.A.

This study was undertaken to investigate the possibility of using *Guiding Growth in Christian Social Living* as a directive in developing good mental health in elementary-school pupils.

This research revealed that a great source of mental conflict for children lies in the false philosophy of life that prevails today. Disorders of personality may be traced to inadequate and unwholesome training in childhood.

Analysis of the Christian social principles resulted in the selection of the following principles for the promotion of sound mental health: the dependence of all men upon God; the dignity of every human person; the social nature of man; the sacredness of the family; the dignity of the worker; the mutual interdependence of men; and the unity of all men in the Mystical Body of Christ.

It was concluded that a teacher's thorough understanding and application of the Christian social principles will influence the happiness and mental stability of children. The relation of mental health to learning emphasizes the responsibility of the teacher to maintain a classroom in which security, understanding, and mutual respect foster effective learning and sound mental health.

AN INVESTIGATION AND ANALYSIS OF CHILDREN'S CONCEPTS OF SANCTIFYING GRACE by Sister M. Alodia Himmelberg, C.P.P.S., M.A.

The purpose of this dissertation was to determine, as far as possible, how well the teachers in five Catholic schools located in Florida, Missouri, Nebraska, North Dakota, and Pennsylvania have succeeded in developing in the children of grades four, five, and six correct knowledge of sanctifying grace.

A test designed to measure the extent of this knowledge was administered to approximately 500 children in the five states.

*Microfilms of these M.A. dissertations may be obtained through the inter-library loan department of The Catholic University of America; information on costs will be sent on request.

The analysis of the test results indicated that, in general, the children did not adequately grasp the idea that sanctifying grace is a sharing in the Divine Life.

THE RELATIONSHIP OF READING ABILITY TO ARITHMETICAL PROBLEM-SOLVING ABILITY IN SEVENTH GRADERS by Sister Mary Annunciata Sutter, S.N.D., M.A.

This investigation was undertaken to determine what relationship exists between reading ability and arithmetic problem-solving ability.

In order to determine the relationship three equivalent forms of an arithmetic problem-solving test were constructed so that the tests could be administered under three different reading conditions: (1) with the teacher doing all the required reading to the pupils; (2) with the pupil doing the necessary reading and obtaining no help from the teacher; and (3) with the teacher and pupil working together, the teacher reading and the pupil following. These tests and also a general reading test to determine the grade level of reading ability and an intelligence test were administered to 427 seventh-grade pupils in the parochial schools of the Diocese of Toledo, Ohio.

Scores on each form of the test under each condition were computed. Average differences under the various reading conditions were analyzed with the use of Fisher's *t* value. Arithmetic problem-solving achievement under each of the three conditions was correlated with reading ability and with the intelligence quotient.

The results of the first order partial correlations with reading, arithmetic, and intelligence held constant in turn and suggested that general intelligence was the most important mediating factor for participating seventh-grade pupils, by reason of the fact that the relationship between arithmetic and reading ability virtually disappeared when intelligence was partialled out.

A STUDY OF THE CORRELATION BETWEEN THE RELIGION OF PARENTS AND THE ACHIEVEMENT OF THEIR CHILDREN, WHO ARE HIGH SCHOOL STUDENTS IN TAKOMA ACADEMY, TAKOMA PARK, MARYLAND by Robert B. Hatt, M.A.

This study is an attempt to determine the relationship between the religion of parents and the achievement of their children.

The subjects of the study were 274 young people from grades nine through twelve in a denominational secondary school. The students were divided into three groups. The first group comprised the students whose parents were of the same religious belief; the second, those whose parents held different religious beliefs; and the third, those whose parents were separated by divorce, separation, or death.

The IQ of each student was determined by the use of the Otis Quick Scoring Intelligence Test, and the achievement score was based on the teachers' grades, using the point scale. A correlation coefficient was found between the IQ and the achievement score for each group. The correlation coefficient for the group whose parents had the same religious belief was .5213 while that of the group whose parents held different religious beliefs was .2488. No attempt was made to obtain a correlation coefficient for the group whose parents were separated by divorce, separation, or death.

A COMPARATIVE STUDY OF THE HIGH SCHOOL LEVEL OF THE VOCABULARY ACHIEVEMENT OF THE CHILDREN OF COLLEGE GRADUATES AND OF NON-COLLEGE GRADUATES by Sister Berchmans Daigle, O. Carm., M.A.

The purpose of this study was to ascertain whether or not the educational status of parents affects the vocabulary achievement of their children at the high school level.

From information obtained by means of questionnaire, 306 boys and girls were selected from ten high schools in the Archdiocese of New Orleans and the Diocese of Lafayette. The students were divided into two groups: 153 in the "college parents" group and 153 in the "non-college parents" group. They were given the Cooperative Vocabulary Test, which was used as a basis for comparison.

The findings showed that the children of college graduates had better vocabularies than those of non-college graduates. The difference was significant at the one per cent level of confidence. The fact that parents spoke a foreign language in addition to English made no significant difference in the vocabulary achievement of their children.

AN INTERVIEW STUDY OF THE USES OF THE HOMEROOM PERIOD IN
THIRTY CATHOLIC HIGH SCHOOLS IN THE DIOCESE OF LAFAYETTE,
LOUISIANA by Sister Teresita Daigle, O. Carm., M.A.

This study aimed to discover the functions of the homeroom in the guidance and the administrative programs of the Catholic high schools of the Diocese of Lafayette.

The data for the analysis were derived from scheduled interviews with 30 Catholic secondary-school principals and 40 homeroom teachers.

The findings indicated that the guidance functions most frequently performed in the homeroom were registration, testing, orientation, and referrals. The administrative functions most routinely performed in the homeroom were cumulative record keeping, attendance checking, and selling of tickets for school activities. Group guidance was, for the most part, integrated with the subject-matter fields of religion, English, and social studies.

A SURVEY OF THE LITERATURE ON TEACHING-LEARNING DIFFERENCES IN COEDUCATIONAL AND NON-COEDUCATIONAL HIGH SCHOOLS by Mother Theodore Levi, O.S.U., M.A.

This investigation consists solely of an analysis of studies that have been made on boy-girl differences and on statements of competent authorities on the problem arising from sex differences at the secondary-school level.

Approximately 100 articles and 15 books published between the years 1945 and 1956 were reviewed. The analysis revealed that 46.4 per cent of these publications opposed coeducation; 35.8 per cent favored it; and 17.8 per cent remained uncertain. Those who advocated separate instruction for boys and girls based their opinions mainly on scientific study while those who supported coeducation based their conclusions mainly on personal opinion. The investigator concluded that there was need for further scientific research on this topic.

TWENTIETH CENTURY DEVELOPMENT OF SECONDARY EDUCATION IN BRAZIL by Sister M. Leonilda dos Santos, C.S.B., M.A.

The purpose of this study was to trace the development of secondary education in Brazil.

Several significant facts regarding secondary education in Brazil were revealed in this historical study. Before the twentieth century secondary education was the privilege of very few Brazilians. It was specifically geared to preparation for higher education. It was only after 1930 with the Campos reform and especially with the Capanema reform, both favored by the progress of industry, that secondary education in Brazil became more widespread and included in its scope preparation for the various professions. The curriculum alternated between the classical and scientific courses with each reform.



A STUDY OF THE NEED FOR SECONDARY SCHOOLS IN THE DIOCESE OF ROCKVILLE CENTRE by Rev. Patrick E. Shanahan, M.A.

The purpose of this study was to investigate present needs with regard to Catholic secondary school facilities in the Diocese of Rockville Centre and to predict future needs.

The study showed that of the 113,00 pupils who will be eligible for secondary school in the eight years after 1958 only about 7,000 can be cared for in any four-year period with the present facilities. In order to care for those pupils who could reasonably be expected to enter a Catholic secondary school, if one were available, 838 to 1,119 classrooms would have to be built, depending upon the size of the average class assigned to a room. The shortage of teachers, however, is still the major problem.

* * *

St. Xavier High School (Louisville, Ky.) was cited last month by the American Association of Physics Teachers as one of the ten secondary schools in the nation doing most to promote the good teaching of physics. Selections are based on study of the programs supplied by the schools and examination of records of students in scholastic competitions. St. Xavier is conducted by the Xavierian Brothers and has 1,150 students.

* * *

St. Mary's University (San Antonio, Tex.) will offer graduate work this summer for the first time. A total of thirty-seven graduate courses in nine fields will be given.

HIGHER EDUCATION NOTES

His Eminence Gregory Peter XV Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, received the honorary degree of Doctor of Laws from The Catholic University of America at a special convocation on May 11. The degree was conferred by His Excellency Most Reverend Patrick A. O'Boyle, Archbishop of Washington and Chancellor of the University. The Right Reverend Monsignor William J. McDonald, Rector of the University, gave the address of welcome, to which His Eminence responded with a gracious tribute to the Church's educational endeavors in America.

Of the 3,316 Woodrow Wilson Fellowships awarded between 1945-46 and 1960-61, 321 were won by students from 87 Catholic colleges in the United States and Canada, according to figures presented in the *Woodrow Wilson National Fellowship Foundation Report for 1959*. Among the 1,259 fellowship winners for the year 1960-61, elected as of March 6, 1960, there are 99 students from 54 Catholic colleges. The report presents also the number of National Science Foundation Fellowship winners from each college between the years 1952 and 1959. Among the 3,913 winners of these fellowships over the eight-year period, there are 112 students from 31 Catholic colleges. The University of Notre Dame leads the Catholic colleges in all three enumerations: in total Woodrow Wilson fellowships between 1945 and 1961, with 64 winners; in 1960-61 Woodrow Wilson fellowships, with 17 winners; and in National Science Foundation fellowships between 1952 and 1959, with 30 winners. The Woodrow Wilson fellowships include living and family allowances, full tuition, and a \$2,000 grant to the graduate school chosen by the fellow.

Six gifts totaling \$575,000 for its 150th Anniversary Development Program were announced last month by St. Louis University. The ten-year (1958-1968) goal of the development program is \$46,000,000. Largest of the six gifts announced was \$150,000 from the Danforth Foundation of St. Louis. There were three gifts of \$100,000 each from Mr. and Mrs. Joseph H. Vatterott; from Granite City Steel Company, Granite City, Illinois; and from the Emerson Electric Charitable Trust. Mr. Vatterott is the executive chairman of

the University's development program. The fifth gift is a combined one of \$75,000 from the American Investment Company Foundation and the Donald L. Barnes Foundation. Jerome F. Tegeler, senior partner in the investment firm of Dempsey-Tegeler, made a gift of \$50,000.

Seven Catholic colleges were accredited as four-year institutions qualified to grant the bachelor's degree and an additional one was accredited as an M.A. degree-granting institution by the North Central Association Commission on Colleges and Universities at the Association's annual meeting in Chicago last month. St. Mary's College, Winona, Minnesota, was accredited to grant the master's degree. The seven colleges accredited to grant the bachelor's degree are: Cardinal Glennon College, St. Louis, Missouri; College of St. Joseph on the Rio Grande, Albuquerque, New Mexico; College of Steubenville, Steubenville, Ohio; Marillac College, Normandy, Missouri; Mount Mercy College, Cedar Rapids, Iowa; Notre Dame College, St. Louis, Missouri, and Sacred Heart Seminary, Detroit, Michigan.

Total voluntary support was accelerated in 1958-59 at a faster pace for Catholic institutions of higher education than for other American colleges and universities, according to *A Special Study of Total Voluntary and Alumni Support to America's Catholic Colleges and Universities*, published last month by the American Alumni Council, Washington 6, D. C. The 182 Catholic colleges and universities considered in the report received a grand total of \$49,132,286 from all sources of voluntary support. This sum does not include the value of the contributed services of religious faculty and administrators. The 1958-59 figure represents an increase of 40 per cent over the \$35,000,000, which these institutions were estimated to have received in 1957-58. The increase over the same period for the 988 public and private institutions reporting in the Council's 1958-59 survey is estimated at 30 per cent. The College of Chestnut Hill, a suburban Philadelphia institution conducted by the Sisters of St. Joseph, was awarded the Council's \$10,000 "Grand Award" for "distinguished achievement in the development of alumni support." National Catholic leader in voluntary support was Georgetown University with \$4,706,380.

SECONDARY EDUCATION NOTES

The Diocese of Brooklyn will build five new high schools as part of the diocesan expansion program announced last month. A drive for a minimum of \$20,000,000 for the five schools and a residence for the elderly got under way this month. Expected to be the largest diocesan campaign in the country, more than 50,000 men have volunteered to serve as parish workers in the general phase of the program. Over \$11,000,000 has been pledged in the memorial gifts phase of the campaign. Further expansion in the fields of health, education, and welfare is expected to bring the total expenditures to over \$45,000,000.

A summer institute in systematic logic for gifted high-school juniors and seniors will be conducted this summer at Saint Joseph College, West Hartford, Connecticut. It is aimed at improving the reasoning habits of thirty talented students, both boys and girls, planning to attend college. By late April, more than a hundred applications had been received for the program, which is underwritten by private grants. Applicants who meet entrance requirements will be enrolled without charge, and those who successfully complete the course will be given college credit. Qualified students of any race or religion will be admitted. Acceptance will be based on the student's scholastic record and the recommendation of his high-school principal.

National Merit Scholarship Corporation has awarded scholarships to sixty Catholic high-school students in continental United States, according to the list of Merit Scholars released by the Corporation on April 27. NCWC News Service, in a release dated April 27, listed fifty-two Catholic high-school winners, of whom six were listed as "honorary" Merit Scholars. The sixty Catholic school winners are among some 1,000 Merit Scholars of 1960, of whom approximately 830 will receive stipends, and 170 are "honorary" Merit Scholars. "Honorary" Merit Scholars are students who, though chosen for Merit Scholarships, either declined the financial assistance offered or were unable to accept the scholarship because they had already accepted another one. According to the 1960 report, only half of the Catholic Merit Scholars intend to enter a Catholic college. Last year, 46 Catholic high-school seniors were among 750 scholarship

winners, and 16 additional Catholic school students were among 84 "honorary" winners. In 1958, there were 79 Catholic school students among 1,000 scholarship recipients, and in 1957, there were 60 among 800 recipients. The state with the largest number of recipients in 1960 is Pennsylvania, with eleven.

American Library Association has recently published *Standards for School Library Programs*, which is a revision of *School Libraries for Today and Tomorrow*, published in 1945. With *Standards*, there is a *Discussion Guide*, designed to help faculty and community participants to build a school library intelligently. *Standards* describes the basic requirements for a good, functional school library, and is intended to serve as a guide in appraising existing situations and in formulating immediate or long-range plans for library programs in schools at both the elementary and secondary levels. The American and Canadian Library Associations will hold their first joint conference, June 19-24, in Montreal.

Elimination of scheduling difficulties has been accomplished in several high schools through systems of automatic scheduling which have been developed by the International Business Machines Corporation and the Royal McBee Corporation. The procedure followed is based on the manufacturer's system of data processing. Holes are pre-punched by the company into cards and multi-copy forms which can be sorted mechanically to process rapidly mountains of data. From each student's master program card, stem class cards and attendance cards, grade report forms, and virtually all report forms necessary in school operation. Basic to the system is a six-part, carbon-backed student program and registration form set, on which detailed information has been pre-printed. Included is a complete listing of some eighty subjects, with code numbers and blanks for full student identification. Forms are also provided for subject selections and for the hour, room, and teacher of each subject. The total cost to the school for the materials required for this automatic procedure for scheduling and reporting is approximately \$1.25 per pupil per year. It is recommended by school administrators for high schools with 300 or more pupils. Information may be obtained from the two companies mentioned above.

ELEMENTARY EDUCATION NOTES

Education of the deaf is receiving increased attention in Catholic circles. Fontbonne College (St. Louis) has announced its affiliation with St. Joseph's Institute for the Deaf in an undergraduate program offering a major in teaching the deaf, beginning September, 1960. Founded in 1837, St. Joseph's Institute draws students and professional observers from all parts of the world. It uses a completely oral method, that is, teaches the deaf to speak. Six members of the Institute faculty, all of them holding at least the master's degree in their specialities, will become lecturers at Fontbonne. Student teachers will receive four hundred clock hours of practice teaching in the Institute's classrooms. The four-year curriculum will consist of basic liberal arts subjects plus specialized training to meet requirements set up by the Conference of Executives of the American Schools for the Deaf.

The Sisters of St. Francis Assisi of St. John's School for the Deaf (3680 South Kinnickinnic Avenue, Milwaukee 7, Wisconsin) last fall published *A Beginner's Speech Book*, which was compiled after many years of trial in the primary department at St. John's. It is designed for use by teachers of deaf children and by those who train other speech handicapped youngsters. The book sells for \$1.25 postpaid.

Recently reprinted by the Mount Carmel Guild of the Archdiocese of Newark is the very effective book by Rev. Dan D. Higgins, C.S.S.R., *How to Talk to the Deaf*. It is made up of 91 loose-leaf pages, with 18 pages of illustrations.

Eighth-grade team teaching has been tested at the Roosevelt Junior High School in Roosevelt, Utah, and, according to a report in the *California Journal of Secondary Education* (April, 1960), was found to be more effective than the conventional one-teacher method. Control groups, matched with groups at Roosevelt Junior High School, were selected from three schools in the same district. The experiment was structured to determine whether team teaching would (1) better meet the needs of pupils, (2) more effectively utilize the time and competences of teachers, (3) provide for the use of improved instructional materials and equipment, and (4) better utilize school buildings. The subject areas used in the experi-

ment were the language arts and United States history. Among many conclusions drawn from the results of the experiment are the following: (1) The combined experimental group achieved higher mean gain scores than the combined control group in the areas of history and total language arts. (2) Of the accelerated groups (average I.Q. 101), the experimental group achieved higher mean gain scores in history than in language. (3) Of the slow groups (average I.Q. 83), the experimental group achieved significantly higher mean gain scores in both language and history. (4) Of the retarded groups (average I.Q. 70), the control group achieved higher mean gain scores in history and almost the same score as the experimental group in language.

Textbooks published in the United States during 1958 numbered 280 million, according to information compiled by the American Textbook Publishers Institute. This almost doubles the number published during 1950. The net sales to elementary and secondary schools represent an average sale per pupil of \$4.55. Broken down by states and enrollments, the net sales per pupil by state ranged from a high of \$6.96 in Indiana to a low of \$3.14 in North Carolina. States above \$6.00 included Indiana, North Dakota, and Arizona; states below \$4.00 included Georgia, Arkansas, California, Mississippi, and North Carolina. Since California published many of its books itself, all of its expenditures for books are not considered in this compilation; very likely California spends much more than \$4.00 per pupil on textbooks. Spending \$5.37 per pupil, Illinois was highest among the states with the largest school enrollments. The average sale per pupil in the elementary school in the United States in 1958 was \$3.70; per pupil in the secondary school, \$7.57.

Relation of religion to public education is the title of a study document published last month by the Committee on Religion and Public Education of the National Council of the Churches of Christ in the U. S. A., in the *International Journal of Religious Education*. The report endorses released-time religious education programs, health and welfare auxiliary services for nonpublic school pupils, and the right of clergy and religious to teach in public schools—if they do not wear religious garb in the classroom. It opposes the use of public funds to pay tuition for nonpublic school pupils, or to pay for bus rides and textbooks for such pupils.

NEWS FROM THE FIELD

Enrollment in Catholic schools, elementary and secondary, last October totaled 5,090,012, an increase of 191,319, or 3.9 per cent, over the last academic year's combined total of 4,898,693, the Department of Education of the National Catholic Welfare Conference announced last month. Elementary schools enrolled 4,262,100 pupils, and the secondary schools enrolled 827,912. Of the total increase of 191,319 pupils, elementary schools account for 160,148 while the secondary schools account for 31,171. The elementary-school enrollment tops the figure of 4,173,588 that was needed to double the enrollment at that level in 1945, the year unofficially recognized as the beginning of the enrollment boom. Secondary-school enrollment must reach 841,414 to double its 1945 figure. There are 10,278 Catholic elementary schools, and they are staffed by 73,871 sisters, 24,204 lay women, 1,246 lay men, 2,712 priests, and 589 brothers. Secondary schools number 2,401, and they are staffed by 20,684 sisters, 6,775 priests, 5,342 lay men, 4,123 lay women, 3,544 brothers, and 401 scholastics. Statistics on Catholic colleges, the report said, will be released at a later date. Though no total for Catholic colleges and universities is given, enrollments of individual Catholic institutions for 1959-60 are listed in Raymond Walters, *Four Decades of U. S. Collegiate Enrollments*, published last month by the Society for the Advancement of Education, Inc. (1834 Broadway, New York 23, N. Y.). The price of the book is \$1.25.

Teaching Christian Doctrine in mission lands will be the subject of discussion at an International Study Week on Mission Catechetics to be held at Eichstaett, outside Munich in Germany, July 21-28. This study week is a follow-up of the successful congress held last year in Nijmegen in Holland. The deliberations last year constantly raised questions concerning the content of the catechism and methods of presenting it in the new world of Asia and Africa. This year's program has been organized by The Institute for Mission Apologetics in Manila, under the world famous scholar in liturgy and catechetics, Rev. John Hofinger, S.J. Collaborators include the compilers of the new German Catechism and the International Center for Studies in Religious Education in Brussels. American contact for attendance

arrangements is Rev. John T. McGinn, C.S.P. (St. Paul's College, Washington 17, D. C.).

Substantial changes in school design were predicted last month as a result of the impact of teaching by television and other changing concepts of education. The findings are reported in *Design for ETV*, a publication resulting from an intensive ten-month research and development program carried out by Educational Facilities Laboratories, an independent organization established by the Ford Foundation to help American schools and colleges with their physical problems. The attractive book may be obtained from EFL (477 Madison Avenue, New York, N. Y.). Many of EFL's findings parallel those of J. Lloyd Trump's Commission on Staff Utilization of the National Association of Secondary School Principals. Some of the findings are: (1) School spaces will be radically different from the equal boxes typical of today's elementary and secondary schools. (2) Flexibility-at-will is called for; rooms will be subdivisible to encourage multiple use by classes of various sizes. (3) Integrated audio-visual systems for all rooms are suggested to make it simpler for teachers to use television, motion pictures, slides, audio tapes, and records. (4) The availability, within a few years, of a video tape recorder within the range of a teacher's annual salary is forecast. Individual schools will be able to bank instruction, record it and use it at will, just as commercial TV stations can now record and use programs to their best advantage. (5) Lighting, ventilation, acoustics, and other environmental factors posed no problems peculiar to television.

Eighteen areas in six Midwestern states—each with a major college or university as its hub—have been designated as a communications network for the new Midwest Program on Airborne Television Instruction. MPATI, as it is called, plans to beam instructional telecasts from an aircraft to schools in the six states starting February, 1961. The \$7 million project is supported by the Ford Foundation and contributions of private industry. Notre Dame University is one of the eighteen colleges and universities that have agreed to work with MPATI as "resource institutions." Workshops for teachers and administrators interested in the program will be held during the summer of 1960 at each of the eighteen resource institutions plus De Paul University in Chicago. MPATI's information office is at 228 N. LaSalle Street, Chicago, Illinois.

BOOK REVIEWS

TEACHER'S GUIDE FOR REMEDIAL READING by William Kottmeyer.
St. Louis: Webster Publishing Company, 1959. Pp. viii + 264.
\$4.00 list; \$3.00 school price.

This book is a revision of Dr. Kottmeyer's earlier publication *Handbook for Remedial Reading* (1947). Such a revision is justified since most of the content is new and reflects convictions of the author which have grown out of twelve years of close association with the operation of reading clinics in a large metropolitan area.

The author sets forth the premise that reading clinic service should be provided for children who cannot learn from books in typical middle- and upper-grade classroom activities, despite a strong total reading program and administrative devices to prepare pupils adequately for entrance into the middle grades. As the author so rightly notes, the chances of a pupil's regaining lost ground diminishes with each additional year of school attendance.

In the foreword, Dr. Kottmeyer states that the book is intended to give practical help to teachers. This purpose it more or less achieves. The author gives a number of specific suggestions for treatment and cites the most commonly used material and devices for remedial reading. There are abundant illustrations of the latter as well as many reproductions of simple data forms and diagnostic material which are of value to the classroom teacher and the reading clinic worker. Because pupils in need of remedial reading instruction have not responded well to instruction in the basic skill aspects of reading, the primary emphasis is on the building of word attack skills, especially phonetic skills. The last chapter of the book is devoted to practical suggestions regarding the organization and operation of reading clinics.

While the reader will not find any long treatise on causative factors involved in reading difficulties, the absence of such a discussion does not imply that the author is unaware of such factors nor of the necessity of investigating them. The supposition is that the teacher will familiarize himself with some of the existing prolific literature on causation. The author is mainly concerned in this book with what the teacher can do in the way of an aggressive reteaching program while effort is being made to investigate, diagnose, and eliminate whatever other contributing factors might exist

in the reading problem. However, the author does make this observation: "... the plain fact of the matter is that poor teaching or poor learning conditions are probably responsible for more reading disability than all the other investigated causes put together."

Teachers who are looking for teaching tips and materials to reinforce basic reading skills through intensive practice will find this practically orientated book a real help. Because the author writes with conviction backed up by experience, the reader will feel a sense of confidence in the tested and proved worth of the various methods suggested.

A bibliography of useful books for retarded readers (grouped in levels of difficulty from primary through fifth grade) and a bibliography of professional books, journals, and yearbooks for teachers of remedial reading are provided.

SISTER M. BERNARDA, C.P.P.S.

Commission on American Citizenship
The Catholic University of America

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POLITICAL THOUGHT: MEN AND IDEAS by John A. Abbo. Westminster, Md.: Newman Press, 1960. Pp. xvi + 452. \$5.75.

To try to compress in less than five hundred pages the history of political thought in the West from antiquity to the present day is quite a hard task; and the difficulty increases when the historical survey is to be accompanied by a Christian appraisal of major political works and theories. Monsignor Abbo, a former professor at Seton Hall and now at The Catholic University of America, has undertaken and achieved this ambitious project. This volume, impeccably published by Newman Press, represents the scholarly result of his painstaking efforts.

The work is divided into six parts: ancient Greece and Rome, Christ and Christianity, the Middle Ages, from medieval to modern times, modern times, American political thought. Except the last one, consisting of a single essay, all parts include an introduction that synthesizes the evolution of political ideas in the period under consideration and various chapters highlighting outstanding writers and their philosophies. Thus many "great" writers, who greatly contributed to man's progress or deterioration in his quest for the

best state, are here presented and evaluated. Among these are Plato, Aristotle, Polybius, Livy, Cicero, Augustine, Thomas Aquinas, Marsilius, Machiavelli, Luther, Calvin, Suarez, Bellarmine, Locke, Montesquieu, Rousseau, Hegel, Tocqueville, Marx, Sorel, Pareto, Maurras, Gentile, Hitler, and Lenin. As a rule, the treatment of each philosopher consists of a short biography (this reviewer enjoyed especially the biographical sketches of Rousseau, Marx, and Lenin), an analysis of his major writings, and an appraisal of his political system.

Monsignor Abbo writes from a definite and clearly stated point of view—and some may not always agree with it or with all the conclusions that he derives from it. But this is what makes his work different from most histories of political thought. For we find here, authored by a political scientist who is also a theologian and a canonist, not only an objective summary of political theories but also a sound evaluation by the standards of Christian thinking and teaching.

The bibliographies at the end of each chapter and the general one at the end of the volume are very good. One is grateful to the author for having incorporated into them numerous titles available in paperbound editions. A general index, well detailed both as to names and topics, adds to the practical usefulness of the work. The style is sparkling and lively, yet pointed and incisive.

An interesting and timely feature of the book is the extensive treatment given to the issue of Church and state relations. Every theory advanced in the course of history on the matter is here faithfully recounted, including the remarkable contribution of Father John Courtney Murray.

The value of the work is further augmented by the contributions of three well-known authors: Anne Fremantle, who expertly writes of a subject dear to her heart—the Fabians; Giuseppe Prezzolini (for many years a friend of Mussolini and Croce), who furnishes an unorthodox and provocative essay on Italian Fascism; and Milton Conover, who offers a truly original study of American political thought.

F. R. McGUIGAN

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Seton Hall University

ECUMENICAL COUNCILS IN THE CATHOLIC CHURCH by Hubert Jedin, trans. Ernest Graf. New York: Herder and Herder, Inc., 1960. Pp. 254. \$3.95.

This book is divided into an introduction and five sections. In the introduction, Dr. Jedin gives a good bird's-eye view of the history of the councils in the Church with an explanation of the various kinds of authoritative value that they have. In each of the five sections, he treats of an era in conciliar history. Thus, in the first, he considers the eight ecumenical councils of Christian antiquity; in the second, the papal councils of the central Middle Ages; in the third, the Council-Pope argument; in the fourth, religious division and the Council of Trent; and in the fifth, the Vatican Council.

The author is a scholar of excellent reputation, famed as the historian of the Council of Trent. This short work is intended as a summary or survey of the councils. Its particular value is for the educated non-specialist in Church history. It can be called a popularization by an outstanding historian but it is not a popularization in the sense that it is light reading. It is good solid history. It would be an excellent source book for a teacher, particularly at the present time when the ecumenical councils are so much in the limelight. In this connection, perhaps, a more generally available bibliography would have been better than the scholarly one the book contains. Certainly, one could not call the works listed of much value for the general reader for whom the book seems to be intended. Students of Church history, however, will definitely appreciate them.

Generally, the translation is very good. The translator has very successfully turned the original German into smooth English, maintaining the precise meaning of the original, which is no small accomplishment.

JOHN J. SHINNERS

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SACRED LANGUAGES by Paul Auvray, Pierre Poulain, and Albert Blaise. Translated from the French by J. Tester. New York: Hawthorn Books, 1960. Pp. 173. \$2.95.

This work, written by three experts in the respective fields of Hebrew, Greek, and Latin, deals with the languages of the Bible.

One should have expected treatment of other "sacred languages" such as Syriac or Classical Armenian. To be sure, Syriac is actually given something less than two pages under Aramaic, being as it is an eastern dialect of Aramaic. Hebrew of course has a continuous existence down to the present and in our own day is enjoying a real renaissance that might well put to shame other national groups which are trying to restore a moribund language. The chapter on Hebrew contains a section on the alphabet, vowel points, and other signs and comes to the conclusion that as soon as possible the beginner should begin to read un-vocalized texts. Notes follow on the Hebrew noun and verb and some account of the ancient and mediaeval literature.

The section on Greek by Pierre Poulain of the Institut Catholique of Paris begins with an account of the spread of the *koiné*, the common Greek idiom that spread through the eastern world after its Hellenization by Alexander the Great. The translation of the Hebrew sacred books into this idiom had its logical continuation in the Greek New Testament. Some account is also taken of the style and literary genre of the New Testament and the *formgeschichtliche Methode* as applied to this literature. This section closes with a brief account of the continued use of Greek in the Church Fathers and the liturgy.

Christian Latin is treated by Albert Blaise of Strasbourg, author of the *Dictionnaire Latin-Français des auteurs chrétiens* and the *Manuel du Latin chrétien*. He traces the beginnings of a Christian Latin literature in Rome, influenced as it was by Greek models. Acts and passions of saints, homilies, theological works in Latin were to bring the message of Christianity to the western world. The *Patristic Studies* of The Catholic University of America as well as the work of Msgr. J. Schrijnen and his pupil Christine Mohrmann in Holland are mentioned as continuing the excellent studies of Bonnet, Rönsch, and Goelzer of the last century. Since the Christian message penetrated to Rome by means of the Greek New Testament and its ancillary literature, there are naturally some Hellenisms to be found in Christian Latin. This was because of the conservative nature of the tradition in the handling of the sacred text. A chapter on liturgical Latin is a most timely one and includes a section on the hymns and sequences as well. A selected bibliography of three pages at the end of the book is confined to English books and may thus give the unwary the impression that all Biblical and patristic

research is confined to American and English scholars! There is no index.

This is a handy book for one who wants correct views in a small compass in clear concise language. Certainly students of Latin and Greek ought to be able to read the Scriptures in those languages without too much trouble. This book suggests that more people should climb over the initial hurdle of the Hebrew script and the strange grammatical terminology to read the Old Testament in its original setting.

ROBERT T. MEYER

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CASSELL'S NEW LATIN DICTIONARY, Latin-English; English-Latin, by D. P. Simpson. New York: Funk and Wagnalls Co., 1960. Pp. xviii + 883. \$7.00 plain; \$7.75 thumb-indexed.

Cassell's Latin Dictionary first appeared in 1854 and established itself at once as the dictionary to be used in reading some thirty-four Latin authors of the classical period. The English-Latin section purported to give the Ciceronian equivalent of every word possible. It appeared in new revisions 1869, 1886, 1892. In 1953 began the revision of the present work, which must in effect be considered a new book. That a work over a century old can still be published in a revised form speaks well for it. The quantities are marked in the Latin-English section, and the meanings are carefully noted, a distinction being made between the "literal" and the "transferred" meanings of a word. This book should be on the desk of every Latin teacher and seminarian.

ROBERT T. MEYER

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BOOKS RECEIVED

Educational

- Butterweck, Joseph S., and Spessard, Katharine H. *The Unified Curriculum: A Case Study, Grades 7-8*. New York: Rinehart and Co., Inc. Pp. 60. \$1.00.
- Discussion Guide for Use with Standards for School Library Program*. Chicago: American Library Association. Pp. 16. \$0.50.
- Education: The Humanizing Force in Our World*. Lexington, Ky.: College of Education, University of Kentucky. Pp. 112. \$1.00.
- Frazier, Alexander, and Wigren, Harold E. (eds.). *Opportunities for Learning: Guidelines for Television*. Washington, D. C.: National Education Association. Pp. 79. \$1.50.
- Helmreich, Ernst Christian. *Religious Education in German Schools: An Historical Approach*. Cambridge, Mass.: Harvard University Press. Pp. 365. \$7.50.
- Henry, Nelson B. (ed.). *Rethinking Science Education*. Chicago: University of Chicago Press. Pp. 351. \$3.75 paper; \$4.50 cloth.
- Henry, Nelson B. (ed.). *The Dynamics of Instructional Groups*. Chicago: University of Chicago Press. Pp. 387. \$3.75 paper; \$4.50 cloth.
- Hicks, Hanne J. *Educational Supervision in Principle and Practice*. New York: Ronald Press Co. Pp. 434. \$6.25.
- Jastak, J. F. *Jastak Test of Potential Ability and Behavior Stability*. Junior High School Level, Short Form, and Manual. Philadelphia: Educational Test Bureau. Pp. 61. Package of 25 tests, \$3.85.
- Mason, Robert E. *Educational Ideals in American Society*. Boston: Allyn and Bacon, Inc. Pp. 337. \$4.68.
- McGuire, Martin R. P. (ed.). *Teaching Latin in the Modern World*. Washington, D. C.: Catholic University of America Press. Pp. 266. \$3.50.
- Mouly, George J. *Psychology for Effective Teaching*. New York: Henry Holt and Co. Pp. 550. \$5.50.
- Proceedings of the Fifth Annual Convention of the Society of Catholic College Teachers of Sacred Doctrine*. Notre Dame, Ind.: St. Mary's School of Theology. Pp. 151. \$3.00.
- Smith, Sherman E., and others. *Are Scholarships the Answer?* Albuquerque: University of New Mexico Press. Pp. 89. \$1.00.

- Standards for School Library Programs.* Chicago: American Library Association. Pp. 132. \$2.50.
- Stautz, Carl H. *Planning Your School Building Dollar.* Philadelphia: Chilton Co. Pp. 119. \$2.75.
- Thomas, R. Murray, and Swartout, Sherwin G. *Integrated Teaching Materials.* New York: Longmans, Green and Co., Inc. Pp. 545. \$6.75.
- Treese, Raymond J. (ed.). *The College Business Office.* Washington, D. C.: Catholic University of America Press. Pp. 236. \$3.95.
- Walters, Raymond. *Four Decades of U. S. Collegiate Enrollments.* New York: Society for the Advancement of Education, Inc. Pp. 24. \$1.25.
- Weber, Christian O. *Basic Philosophies of Education.* New York: Rinehart and Co., Inc. Pp. 333. \$4.50.
- Werder, Richard H. (ed.). *Developing Teaching Skills in Music.* Washington, D. C.: Catholic University of America Press. Pp. 126. \$2.00.

Textbooks

- Braungart, Dale C., and Buddeke, S.N.D., Sister Rita. *An Introduction to Animal Biology.* Fifth Edition. St. Louis: C. V. Mosby Co. Pp. 416. \$6.25.
- Gardner, William E. *West's Story of Our Country.* Revised. Boston: Allyn and Bacon, Inc. Pp. 658.
- Glenn, William H., and Johnson, Donovan A. *The Pythagorean Theorem.* St. Louis: Webster Publishing Co. Pp. 48.
- Higgins, C.S.S.R., Dan D. *How to Talk to the Deaf.* Newark: Archdiocesan Audio-Visual, Archdiocese of Newark. Pp. 91.
- Ivall, T. E. *Electronic Computers: Principles and Applications.* New York: Philosophical Library, Inc. Pp. 263. \$15.00.
- Johnson, Donovan A., and Glenn, William H. *Sets, Sentences, and Operations.* St. Louis: Webster Publishing Co. Pp. 63.
- Johnson, Donovan A., and Glenn, William H. *Topology—The Rubber-Sheet Geometry.* St. Louis: Webster Publishing Co. Pp. 40.
- Murray, S. J., Michael V. *Problems in Ethics.* New York: Henry Holt and Co. Pp. 404. \$4.50.
- Price, Ray G., and others. *General Business for Everyday Living.* 2d ed. New York: Gregg Publishing Division, McGraw-Hill Book Co., Inc. Pp. 499. \$4.48.

- Price, Ray G., and others. *Student Activity Guide for General Business for Everyday Living*. 2d ed., Pt. I. New York: Gregg Publishing Division, McGraw-Hill Book Co., Inc. Pp. 156.
- Thompson, Lola Merle. *Happy Times with Sounds*. Book 1, Book 2 and Book 3. Boston: Allyn and Bacon, Inc. Pp. 94; 82; 74.
- Thompson, Lola Merle. *Teachers' Handbook for Books 1, 2, and 3 for Happy Times with Sounds*. Boston: Allyn and Bacon, Inc. Pp. 43.
- Thurber, Walter A. *Teachers' Manual for Exploring Science One*. Boston: Allyn and Bacon, Inc. Pp. 160.
- Thurber, Walter A. *Teachers' Manual for Exploring Science Two*. Boston: Allyn and Bacon, Inc. Pp. 176.
- Thurber, Walter A. *Teachers' Manual for Exploring Science Three*. Boston: Allyn and Bacon, Inc. Pp. 200.
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- Thurber, Walter A. *Teachers' Manual for Exploring Science Five*. Boston: Allyn and Bacon, Inc. Pp. 360.
- Thurber, Walter A. *Teachers' Manual for Exploring Science Six*. Boston: Allyn and Bacon, Inc. Pp. 360.

General

- Baur, O.S.B., Benedict. *In Silence With God*. Trans. Elisabeth Corathiel-Noonan. Chicago: Henry Regnery Co. Pp. 235. \$3.75.
- Connor, Edward. *Recent Apparitions of Our Lady*. Fresno, Calif.: Academy Guild Press. Pp. 99. \$2.95.
- Folia. *Studies in the Christian Perpetuation of the Classics*. Vol. XII, No. 1. New York: The Catholic Classical Association of Greater New York. Pp. 64. Subscription, \$1.00 a year.
- Hunt, O. S. B., Ignatius. *The Book of Genesis*. Part Two with a Commentary. New York: Paulist Press. Pp. 96. \$0.75.
- La Colombiere, S.J., Claude. *Faithful Servant*. Trans. William J. Young, S.J. St. Louis: B. Herder Book Co. Pp. 450. \$6.50.
- Lekachman, Robert, and others. *The Churches and the Public*. Santa Barbara, Calif.: Center for the Study of Democratic Institutions. Pp. 70. Free.
- Lesage, Robert. *Vestments and Church Furniture*. Trans. Fergus Murphy. New York: Hawthorn Books, Inc. Pp. 152. \$2.95.
- McEvoy, S.J., Hubert. *Devotions for Holy Communion*. Springfield, Ill.: Templegate Publishers. Pp. 332. \$2.95.

- Morrissey, Una (trans.) *The Sermons of the Curé of Ars*. Chicago: Henry Regnery Co. Pp. 195. \$4.00.
- Murphy, O. Carm., Roland E. *The Book of Exodus*. Part One with a Commentary. New York: Paulist Press. Pp. 96. \$0.75.
- Rachlis, Eugene, and Ewers, John C. *Indians of the Plains*. New York: American Heritage Publishing Co. Pp. 153. \$3.50.
- Reinhold, Meyer. *Barron's Teen-Age Summer Guide*. Great Neck, N. Y.: Barron's Educational Series, Inc. Pp. 160. \$1.50.
- The Church and Communications Arts*. Washington, D. C.: National Catholic Welfare Conference, Bureau of Information. Pp. 188. \$3.00.
- Trevett, R. F. *The Church and Sex*. New York: Hawthorn Books, Inc. Pp. 126. \$2.95.
- Turner, Mary C. *Best Books for Children*. 2d ed. New York: R. R. Bowker Co. Pp. 204. \$2.00.
- Ulanov, Barry. *Sources and Resources*. The Literary Traditions of Christian Humanism. Westminster, Md.: Newman Press. Pp. 286. \$4.50.
- Van Hoogstrate, Sister Dorothy Jane. *American Foreign Policy*. St. Louis: B. Herder Book Co. Pp. 332. \$6.25.

Pamphlets

- Baecher, Charlotte Crawford. *Church Is Nice!* New York: Paulist Press. Pp. 16. \$0.10.
- Baecher, Charlotte Crawford. *People Are Nice!* New York: Paulist Press. Pp. 16. \$0.10.
- Butterfield, Ben. *What is Catholic Birth Control?* New York: Paulist Press. Pp. 16. \$0.10.
- Klose, Taylor. *Drop Dead!* New York: Paulist Press. Pp. 16. \$0.10.
- Klose, Taylor. *Pucker Up*. New York: Paulist Press. Pp. 16. \$0.10.
- Klose, Taylor. *Stop Thief!* New York: Paulist Press. Pp. 16. \$0.10.
- Klose, Taylor. *Who's a Liar?* New York: Paulist Press. Pp. 16. \$0.10.
- Smith, S. T., William. *What's Wrong with Right-to-Work Laws?* Washington, D. C.: National Council for Industrial Peace. Pp. 25. Free.
- Turkel, Roma Rudd. *How You Can Help the Aged*. New York: Paulist Press. Pp. 16. \$0.10.

NEWS OF PRODUCTS AND SERVICES

STENCIL DUPLICATOR

Anything printed, typed, or drawn, or combined as a "paste-up layout", can be swiftly translated into a stencil which will immediately reproduce amazingly faithful copies on your own duplicator. *Gestefax* makes mimeo stencils from original copy by electronics. *Gestefax* can be operated from your own desk, and requires no training. In a matter of minutes, important and urgent material can be stenciled, run off, and distributed, without waiting for slow, costly camera work. For complete details and specimens, write to: *Gestetner Duplicator Corporation, Dept. X13, 216 Lake Ave., Yonkers, N. Y.*

NEW EDUCATIONAL ART FILM

A new and exciting educational film, *Exploring Casein*, has recently been released. This film features the prominent artist, Henry Gasser, demonstrating the versatility of *Casein* colors. This modern medium permits painting in various techniques of transparent water color, gouache, tempera and oil painting style. The camera follows the artist in a step-by-step development of a *Casein* painting in the aquarelle style done outdoors, and in oil color technique, done indoors. This full color, 16 mm sound film, with running time of 31 minutes, is available at a nominal fee to schools, art clubs, and professional groups. Address: *Grumbacher Film Library, 460 W. 34th St., New York 1, N. Y.*

NEW STORAGE CASES FOR PLUMES

Band directors will appreciate the new plume case recently developed. Measuring 27½ inches wide, 14 inches deep, and 26 inches high, the cabinet has a capacity of 90 plumes, up to 10½ inches long. Inside diameter of the tubes is 2¾ inches. This sturdy cabinet has a handle on each end for carrying, and weighs only 48 pounds. For specifications and prices, write to: *Wenger Music Equipment Company, 118 W. Rose St., Owatonna, Minn.*

READING EASEL

Handy for desk or lap use, *Endolane Reading Easel* adjusts to three reading angles. Movable transparent pageholders free hands for writing, typing, etc. Made of tempered masonite, with piano type metal hinges, the *Endolane* folds flat. Felts protect desk surfaces. Write to: *Endolane Enterprises, Dept. C, Antioch, Illinois.*

ROBES FOR CONFIRMATION

Moore Confirmation Robes save money for each family by removing need for new clothing. Since all appear appropriately alike, no youngster "out-fashions" another. White, flowing robes, with scarlet collars and beanies are available for girls. Scarlet robes and ties are available for boys. *Moore* rental service is quick, efficient and available on short notice. Write for details and Catalog CC17 to: *E. R. Moore Company, 932 Dakin St., Chicago 13, Ill.*

HUMAN EVOLUTION — 1956 (Reprint)

Because of popular demand, the article on *Human Evolution — 1956*, with Appendix, *The Present Catholic Attitude Towards Evolution*, has now been reprinted. This authoritative article, by Rev. J. Franklin Ewing, S.J., Ph.D., Professor of Physical Anthropology at Fordham University, is written in a non-technical style, and should be of particular interest to all Catholic students and educators. The article is now in its fourth reprinting. Order from: *Anthropological Quarterly, The Catholic University of America Press, Washington 17, D. C.*

THE BOOK OF MARY

The Book of Mary is Henri Daniel Rops' definitive study of all that is known, from the testimony of contemporaries, texts and later interpretations, about the life and days of the mother of Christ. Newly translated material, including actual pseudo-epigraphical and apocryphal texts, post Biblical writings, and dogmatic papal pronouncements, as well as a compilation of all Biblical references, make this work unusually complete and authoritative. Thirteen full-color reproductions of famous masterpieces depicting the Virgin Mary illustrate this 234-page volume. Published by *Hawthorn Books, 70 Fifth Ave., New York 11, N. Y.*

THE COLEOPTERISTS' BULLETIN

Established in 1947 by Dr. Ross H. Arnett, Jr., this quarterly publication of The Catholic University of America Press is devoted to the study of beetles. It is filled with articles of lasting interest to every person dealing with beetles as naturalists, amateurs, professionals, economic entomologists, taxonomists, or teachers. Write for subscription, or sample copy to: *The Coleopterists' Bulletin, The Catholic University, Washington 17, D. C.*

Trying to Foster Vocations?

THE GUIDEPOST:

A Vocational Manual for Young Men

compiled by C.S.M.C.

This handsome religious vocation manual for young men, compiled by the Catholic Student Mission Crusade, is now being distributed by the C.U.A. Press. Introductory essays cover every type of religious vocation. Two large beautifully illustrated pages are devoted to each of the ninety-four religious orders of men.

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